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THE donations for February fell behind those of the corresponding month last year by over $9,000, so that the donations for the first six months of the financial year are in advance of those for the corresponding period last year by only $681.57. The legacies for the same period of six months are also behind those of the preceding year by nearly $3,500. The total receipts for the first half of the year are, therefore, less than those of the first half of the preceding year by the amount of $2,772.46. This is not an encouraging outlook as related to that much-desired $1,000,000 for the year. Most urgent is the call for largely increased donations from churches and individual donors during the remainder of the year.

OUR readers will welcome the map which we give in this number, presenting the work of Protestant missions in Japan. The map was drawn and printed for the *Missionary Herald*, the work being done in Kyōto, Japan, under the supervision of Rev. G. E. Albrecht. Nothing so complete or so recent has been published, and it affords us great pleasure to present this map to our readers. It marks the work not of societies but of denominations. There is one indication for Baptist missions, including three societies, American, both Northern and Southern Boards, together with the English Baptists. The Kumi-ai churches are those connected with the work of the American Board. The Itchi Kyokwai is the union of Presbyterian churches, which has taken the name of "The United Church of Christ in Japan." The Seikokwai group embraces the Episcopal churches, including the American Episcopal, the English Church Missionary and the Society for the Propagation of the Gospel. The inset in the lower right-hand corner shows, on a larger scale, the district about Tōkyō. In connection with the impression produced by a glance at this map as to the extent of Protestant missions in Japan, it will be interesting to read the account given by Dr. Davis, on another page, of the difficulties encountered in the establishment of these missions.

HAVE any of our readers copies of the *Missionary Herald* for November, 1882, which they can spare? We have on hand a sufficient supply of all issues since 1850, except of this number. If any of our friends can furnish us copies, we shall be grateful.

UNDER the direction of a committee of pastors of Boston and immediate vicinity a Foreign Missionary Conference of great interest and power was held in the Berkeley Temple and in the Old South Church on March 9 and 10. The sessions of the afternoon and evening of the first day were given to the Young People's Society of Christian Endeavor, the young people being present in large numbers, especially in the evening. The Societies of Christian Endeavor have almost from their inception responded well to the purpose of their leaders that they should be forward in missionary work. And it was most fitting that in a missionary conference one day should be devoted exclusively to the relations of this organization to foreign missions. Stimulating and instructive addresses were made by Messrs. C. M. Southgate and N. Boynton, Mr. Atkinson, of Japan, Mr. Tracy, of Turkey, Mr. Gutterson, of India, Miss Leitch, of Ceylon, and Mr. Baer, Secretary of the United Society of Christian Endeavor. The general sessions of the Conference, held in the Old South Church, were well attended and of deep interest, with stirring addresses by Drs. Horton, March, McKenzie, Behrends, and Virgin, and Rev. E. S. Hume, of India. Would that such conferences might be held in every city of our land!

A NEW missionary map of the world has just been prepared by the Messrs. Colton, of New York, which is the third publication of the kind issued by the same firm, the last being a great improvement on its predecessors. It is on cloth, twelve feet by six feet eight inches, and presents the two hemispheres very distinctly, with such markings in color as indicate the prevailing religions. The prominent mission stations are given, with marks showing what societies are working in them. The margins are utilized for the presentation of a great variety of facts relating to missionary work. A box of tags accompanies the map, these tags to be affixed, as occasion may require, by any one who in speaking wishes to call attention to particular localities. Altogether the map is an excellent one for use in church or chapel. Its retail price is twenty dollars. Having no other concern with the sale than the awakening of missionary interest, such as we are sure will follow the use of such a map as this, arrangements have been made by which the agent of the American Board, Mr. C. E. Swett, will supply copies to churches at fifteen dollars per copy. We should be glad to know that the map has a wide circulation.

WE are beginning to receive reports as to the observance of the Week of Prayer throughout our missions. A delightful account will be found on another page as to the results at Bardezag, Turkey. Dr. Farnsworth, of Cesarea, reports that at that station there were large and interesting meetings. The women's meeting held at midday had from 70 to 150 in attendance, while the general meeting, in the evening, was attended by about 175. At Talas the attendance at some of the evening services of the week was nearly equal to the Sunday congregations. See also reports in the letters from Japan as to spiritual fruit in that empire.

WE call special attention to the account, in the Young People's Department, given by Dr. Allen Hazen, of fruit, and that in large measure, gathered from seed sown long since and in very unpromising soil. It is a remarkable story of conversion by the power of the gospel.

An earnest plea comes from Mr. Marsh, of Philippopolis, for aid in behalf of an active, self-denying church at Yamboul, one of the most important centres of evangelistic work among the Bulgarians. Like other evangelical churches in this mission, though rich in faith and good works, it is possessed of but little wealth. Most of the members, sixty-six in all, are persons in humble life, only two or three comparatively well-off. This church has secured a good lot for a church edifice, erected its own house of worship, supports two teachers for its schools, a colporter, and an able pastor, with a grant-in-aid from the Board of about one fifth of his salary, but in the hope of assuming all in a year or so. But new expenses come with growth and spiritual development. When the site of the present church building was chosen, regard was had to economy, and a lot was purchased a little back from the main street, central enough for convenience, accessible by means of a narrow alley, flanked on either side by small lots which it was hoped one day to secure for a parsonage and other necessary conveniences. That time has now come and the sum of $440 is needed for this purchase. The lots are now in the market. The church must have help or the opportunity of securing them will be lost. The people are doing the best they can to help themselves. Mr. Marsh is confident that, were funds secured to meet one half of the amount required, the people would be so encouraged as to make up the rest in some way or other. Who will accept this privilege in behalf of the cause of Christ in Bulgaria?

The Turkish government in its blind opposition to the preaching of the gospel seems bent on suppressing geographical as well as historical truth. A physical geography, published by the Western Turkey Mission some time since, and authorized by the censor at Constantinople, has recently been put under the ban on account of an expression it contains about "the tableland of Armenia, with its highest point 17,000 feet." The Sultan would not have his subjects know that there is such a land as Armenia, and he would doubtless be glad to level down Mount Ararat. It is doubtful whether it can succeed in the one case more than in the other.

The converts from Islam within the Turkish Empire will be few so long as the political power regards conversion as treason, and so long as death or exile await those who turn from Mahomet to Christ. But in other parts of the world conversions are taking place. The English Church Missionary Society reports 1,000 converts from Islam, chiefly in India and Africa. Dr. Schreiber, of Barmen, affirms that the Rhenish Missionary Society has in Sumatra and Borneo 2,000 converts, and that of the 12,000 Christians in Java the large majority were formerly Mohammedans.

The great change effected in the transportation facilities between Matadi and Manyanga, on the river Congo, is shown by a recent statement in the *Mouvement Géographique*. In August, 1883, Captain Hanssens could obtain barely twenty-eight porters from the chief of Banza-Manteka; now that region furnishes an army of porters numbering at least 30,000, who are constantly passing and repassing, loaded with goods.

From all sections of Japan and from members of many missionary organizations the report comes that the outlook for evangelical work throughout the empire is much brighter than it was a year or two since. The attitude of the Japanese toward foreigners is more friendly. The native churches are recognizing clearly the fact that they need the counsel and assistance of missionaries from other lands. The theological unrest seems to have measurably passed away, and the apparent movement toward rationalism, which caused many fears, either was not so strong as was supposed or it has been checked. The native churches are feeling their responsibility for the propagation of the gospel and are entering upon the task with great self-denial and enthusiasm. The Synod of the "United Church of Christ in Japan," which is the name assumed by the now united Presbyterian churches of the empire, has recently received an invitation from the General Assembly of Presbyterian Churches in the United States to appoint a committee to correspond with other committees in the preparation of a short creed containing the essential articles of the Westminster Confession, to be used as the common creed of the Reformed churches throughout the world holding the Presbyterian system." The Synod in its reply hesitates about accepting the invitation, since it is not clear whether the desire is to prepare a creed which shall contain the truths necessary to a vital Christianity or a creed which shall present the essential articles of the Westminster Confession "regarded as a document setting forth a differentiating system of theology." The Synod then says: "The chief foes of the Church of Christ in Japan are Buddhism, Pantheism, Materialism, Agnosticism, Rationalism, and Unitarianism. Against these any Confession cannot but be antagonistic. But all the evangelical churches of Christ are friends. And toward these the Synod is constrained to believe its Confession of Faith should be only irenic."

In disproof of a frequent charge that the Japanese are fickle, Rev. Mr. Hayes, in *The Church at Home and Abroad*, refers to the fact that on a recent visit at Nagasaki a friend had pointed out to him the road "where he himself had only twenty years ago seen 4,000 poor and wretched peasants driven from their homes in the midst of winter, in an entirely destitute condition, and scattered throughout the empire because they refused to trample upon the cross, which their ancestors two centuries before had learned to love. They held very crude ideas of Christianity, but their hold on what they had, not death itself could shake."

Our attention has been called to a statement in a letter of President Fuller, of Central Turkey College, printed in the last *Missionary Herald*, in which he quotes Mr. Wishard as saying that the new building at Aintab is the first building in Asia Minor erected for Young Men's Christian Association work. It should be remembered, however, that both at Adana and Marash the Young Men's Christian Associations have had buildings of their own for several years, though they were buildings bought and fitted up for the use of these organizations. It is a noteworthy fact that the funds for securing these buildings at Adana and Marash were largely collected from friends in the United States by ladies connected with the mission.

For reasons that can be surmised, if not stated, it is not our custom to speak much in detail concerning the attitude of Turkish officials, but our friends ought to know that matters in the Ottoman Empire have recently assumed a specially grave aspect as related to the work of our missions. A determined effort is now being made to curtail in every possible way the privileges of Christian communities. A government order was sent not long since to the provinces that all schools and places of worship are to be reported to headquarters, and that they must be provided at once with government permits (firmans), or else closed. This is a direct blow at our missionary work, and if the order is executed untold evil will result. The order is directly contrary to the existing law; for in accordance with this law all schools are authorized which accept government supervision of the course of study and of the books used. All Protestant schools have long since conformed to this law, and their suppression is entirely illegal. Every one knows that, as matters go in Turkey, a firman can be obtained only with the greatest difficulty, never until after months, commonly only after years, of effort. To depend upon such special authorization of these schools would be fatal. Yet the government seems determined to enforce this requirement, as is shown by an incident happening in the interior of Turkey since the present year came in. The government sent for a native preacher in Aziziye, an out-station of Cesarea, demanding by what authority he was there and had a school. This man had been quietly working in this place for several years, and the Protestant community with which he labored numbers forty-five. The preacher was told that this long-established school must be closed unless within three months he had a governmental permit. May the Lord defend his people against the machinations of those who would destroy the evangelical work in Turkey! The United States Minister at Constantinople, Mr. Hirsch, is acting energetically in the matter, and it is expected that the British and German ministers will unite in protesting against the course of the Turkish government.

The Indian government, in its official statements in regard to the opium traffic, affirms that there are *only* 22,000 licensed opium-shops, which is about one to every 10,000 of the population. The authorities admit that this is an evil, which is a point gained, for although it might seem that no one but an idiot would have any doubts as to the deplorable nature of this traffic, it yet has been the fashion for Indian officials to treat the matter very lightly, inasmuch as it touched upon the social habits of the people and the revenue of the government. It is now claimed that the traffic is not on the increase, and that any attempted suppression would lead to revolt among the native races, especially in the Punjab.

A hint as to the popular beliefs in Japan, beliefs which are shared in by the cultivated as well as the common people, is found in a document signed by the leaders of the political party called the *Kaishin-to*, corresponding to the "opposition" in the British Parliament. Referring to the meritorious deeds accomplished since the Restoration, these leading men say: "We firmly believe that those deeds were accomplished by the spirits of the departed emperors and by the virtue of the reigning sovereign." People who say this evidently make a religion of loyalty to the emperors.

We have received from Hankow Mission Press a copy of a reproduction of the "Complete Picture Gallery," a series of cartoons, printed in colors, issued by the anti-foreign party in the province of Honan, China. The text of the cartoons has been translated and the pictures reproduced, in order that the various missionary societies working in China and the officials of foreign governments may understand more clearly the forces which are at work in the empire for the suppression of Christianity and the incitement of the people to riotous acts against foreigners. There are thirty-two of these cartoons, the foulness and blasphemy of which are wholly unreportable here. They are admitted by Chinese officials, as well as by all who have an understanding of affairs in the empire, to be one great source of the bitter hostility manifested toward foreigners, and especially toward Christians. It is said that these publications, in the form of handbills, placards, and pamphlets, are sent by the boatload in all directions from Changsha, the capital of Honan, as well as from other cities, not for sale but for free distribution among the people. They appear on the billboards, posted side by side with the imperial proclamations denouncing them. They were distributed by the thousands to the scholars who assembled for the triennial examinations in September last, and the common people believe the infamous lies that they tell. They are prepared evidently by the literati, and they show something of the depths of moral depravity of their authors. This effort of the Chinese to drive out the Christian religion from their empire sets in the strongest possible light their desperate need of the gospel.

Dr. Farnsworth, of Cesarea, in Turkey, in writing of the efficient work of the late Mrs. Bartlett, of Smyrna, in opening the school for girls at Talas, in 1872, speaks of this school as a monument to Mrs. Bartlett far nobler than some of the monuments erected to mark the resting-place of statesmen and warriors. And he adds: "The young men and young women whose ambition for an education was first awakened or greatly stimulated by her now hold important positions of trust and influence in the Armenian, as well as the Protestant, communities. 'Her works do praise her!'"

A singular incident is that mentioned by Mr. Chambers, in a letter on another page, that an audience of 200 women in Turkey, gathered to listen to the Gregorian bishop, but disappointed at his non-appearance, asked a native teacher in our Adabazar Girls' School to address them and to lead them in prayer. A significant fact this, as showing the respect felt for Protestants within the Gregorian Church.

A striking illustration of the "power of littles" is seen in the statement that almost one fourth of the receipts of the Basel Missionary Society comes from subscribers who give only a half-penny a week. Nearly $60,000 annually are received from this source. If all the Christians in our churches would contribute even at this low rate, then the larger gifts from those who have abundant means, with the legacies of the dead, would swell the total of receipts to a goodly sum. The American Board would get its million a year. Is there any reason why this should not be done?

So far as we know there is among the constituents of the American Board little of that small criticism, of which a good deal has been heard in Great Britain the past year or two, in reference to the mode of life of foreign missionaries, as if they did not exercise all the self-denial that was proper. There is a narrow way of looking at this matter which assumes that the calling of a missionary makes it his duty to deny himself the comforts of life and live in some degree as an ascetic. But there is a broader and a better view. While exercising all care and economy, in constant remembrance of the care and economy of the great multitude who contribute for their support, missionaries should make such provision for health and comfort that they shall not be embarrassed in their work and can with full physical and mental vigor devote all their energies to the tasks before them. It is the height of folly, both for the missionaries and for their supporters, that these laborers at the front should spend so much time in securing their own sustenance or should so scrimp their provisions that they shall not have full energy for the work or shall shorten their lives. A recent article in *The Indian Medical Record* presents some striking facts as to men who have come to India in full vigor and who have in a short time retired disabled or have gone down to their graves. This article states that in one society which provided only a portion of the monthly maintenance of its missionaries, the mortality among them had been as high as twenty-two per cent. per annum; in another society, working on similar lines, the death-rate was eighteen per cent. per annum. In still another, which simply sent its missionaries but provided no allowance, compelling them to self-support after they reached the field, the mortality had been as high as thirty-two per cent. per annum. We cannot forbear giving an extract from the article in *The Indian Medical Record*, to which we have referred: "Missionary zeal and missionary enterprise have done more for India than any state effort could ever hope to accomplish, and the best work has been done by those societies, which, having a due regard for the health and safety of their workers, have provided for the proper conservation and protection of their lives. Lives thus prolonged and preserved have brought with them accumulated experience which has yielded the advantage not only of laying foundations of lasting and useful work, but of seeing it cared for, nourished, and brought to fruitful perfection by the hands that inaugurated it. Work to be productive of good in the mission fields of India must be lifelong. The short-service system is both imbecile and expensive. The language and habits of the varied peoples of this vast empire cannot be familiarized sufficiently for effective work in a few years. But to enjoy good health and to protect the lives of missionary workers, it is the bounden duty of the great religious societies of England and America to make a full and ample provision for the support and comfort of their representatives in India."

On January 29, Rev. Cyrus A. Clark and family took up their temporary residence at Miyazaki, in the province of Hyuga, on the southeastern side of the island of Kiushiu. It is hoped that this city will prove a centre for work for a population numbering a little over 400,000. Mr. and Mrs. Clark received a warm welcome from Christian people now in Miyazaki, a number of whom, in true Oriental style, met them many miles on the road to the city.

THE TREASURERSHIP OF THE AMERICAN BOARD.

THE last issue of the *Missionary Herald* reported the death of Henry Hill, Esq., who was the Treasurer of the American Board for thirty-two years, from 1822 till 1854. It is a singular fact that we have in this issue to report the death of the only other ex-Treasurer, James M. Gordon, Esq., who succeeded Mr. Hill in 1854, and who served in this position for ten years, till December 1, 1864, when he resigned to accept the cashiership of the Columbian National Bank of Boston. Mr. Gordon, however, subsequently served for eleven years upon the Prudential Committee, and was one of its Auditors from 1876 till the time of his death. In his official relations Mr. Gordon rendered most faithful and excellent service to the Board, and his sympathies and prayers and means were always directed to this work, and it was with a heart full of joy and gratitude that he gave a daughter to the foreign missionary cause. The donors of former years, especially, will be glad to see in these pages the lineaments of these two men through whom they have sent their offerings to the foreign missionary work.

HENRY HILL.

In this connection it may be appropriate to say a few words in reference to the Treasurership of the Board. Probably few of our readers are aware of the onerous and complicated duties that devolve upon this officer. More than twenty different permanent funds, in the investment of which frequent changes occur, have to be cared for and the income collected and applied. The receiving and acknowledging of funds, amounting to over $800,000 annually, a few of the donations amounting to over $1,000 and some of them as small as five cents, together with answers in person or by letter to inquiries of donors, is no slight task. The Treasurer is expected to look after the collection of legacies left to the Board in all parts of the country, many of which are contested and all of them calling for much correspondence. At a recent enumeration there were over 200 legacy cases on hand for consideration, awaiting settlement. A large number of persons have given to the Board various sums, on the condition that the income of these amounts be paid to them during their lives. The care of these funds, now amounting in all to over $70,000, and the semi-annual payments to these donors is the duty of the Treasurer. He must also act as agent and banker for the missionaries in the field, many of whom have interests in this country which must be guarded. He must provide for the outfit and passage of missionaries, with instructions for the journey, auditing their accounts. He must pay the allowances to the missionaries at home, as well as to their children who are in this country; he must see that the money for the salaries of the missionaries and for all the missionary work is ready at the time it is wanted, in the currency of the country, in every mission station where the work of the Board is

carried on. He must give instruction to the several mission treasurers, going over their semi-annual accounts, examining and approving or disapproving each item; and in all missions and stations of the Board he must see that the appropriations are not exceeded. He must see that funds are ready in London and elsewhere to meet all bills of exchange, the bills on London amounting, last year, to over $300,000.

It is an interesting fact that the transactions of the Board in London through the Barings have been conducted for over sixty years without a single case having arisen in which there was dispute or friction.

We have not enumerated all the duties of the Treasurer, for they are varied and multitudinous, but we have said enough to indicate the responsible nature of the trust. The Board has great occasion for thankfulness for the fidelity with which this trust has been administered. The system early introduced, and improved by Mr. Hill and Mr. Gordon, has been changed only to perfect its methods and provide safeguards, so that the expert accountant employed two years since by the "Committee of Nine" to examine the department reported that "as to the outgoes of the money, I think nothing can be better guarded against error, accidental or otherwise, than the system pursued. . . . I find nothing that I would change."

JAMES M. GORDON.

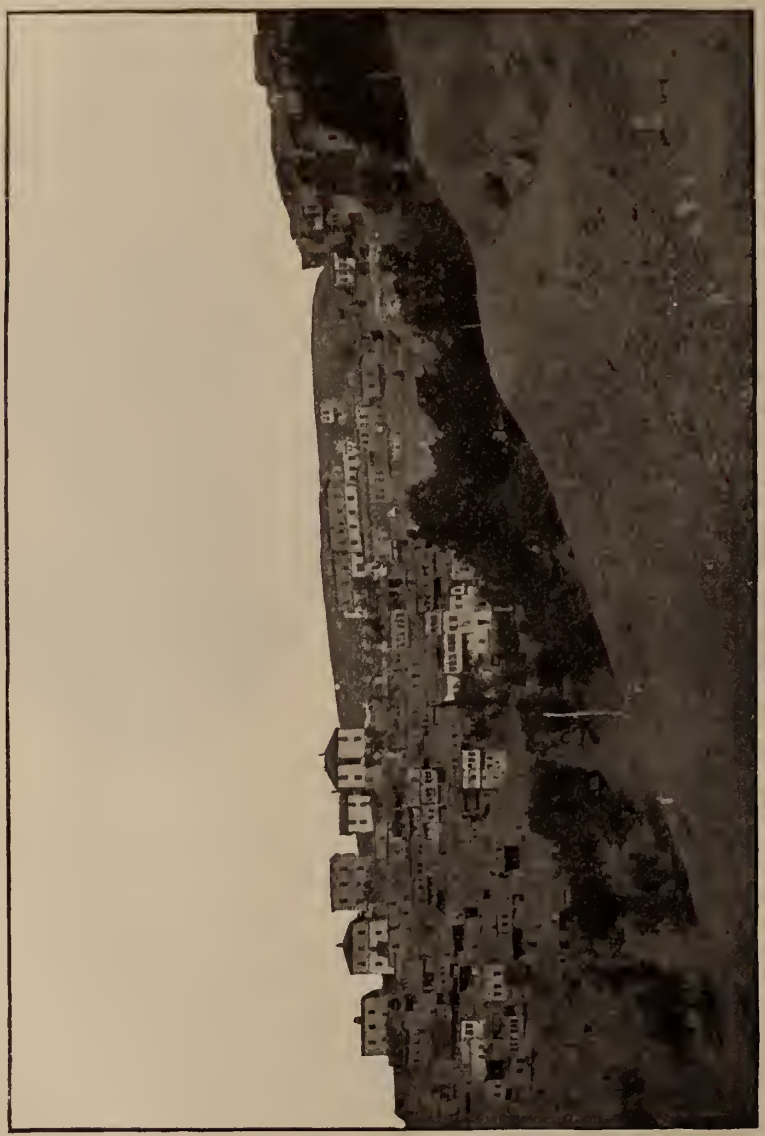
The present Treasurer, who succeeded Mr. Gordon, has now fullfiled the duties of the office for twenty-seven years. His labors are incessant, and it is but just to him to say here, though entirely without his knowledge or consent, that a Committee of the Board who recently examined the treasury reported: "Mr. Ward is emphatically the right man in the right place."

From the members of the Prudential Committee there is yearly selected a sub-committee on finance, composed of business men of large experience, who devote much time to the supervision of all monetary affairs, and to whom the Treasurer looks continually for counsel. It is believed that the credit of no institution stands better than does that of the American Board, and friends who contribute to its treasury may have utmost confidence that, so far as skill and foresight can avail, their gifts will be applied effectively and economically to the work for which they are given.

SKETCH OF THE HARPOOT STATION, EASTERN TURKEY.

BY REV. HERMAN N. BARNUM, D.D., HARPOOT.

THE city of Harpoot has a population of perhaps 20,000, and it is located a few miles east of the river Euphrates, near latitude thirty-nine, and east from



HARPOOT.—SHOWING THE MISSION PREMISES, THE COLLEGE, AND THE CASTLE.

Greenwich about thirty-nine degrees. It is on a mountain facing the south, with a populous plain 1,200 feet below it. The Taurus Mountains lie beyond the plain, twelve miles away. The Anti-Taurus range lies some forty miles to the

north, in full view from the ridge just back of the city. The surrounding population are mostly farmers, and they all live in villages. No city in Turkey is the centre of so many Armenian villages, and the most of them are large. Nearly thirty can be counted from different parts of the city. This makes Harpoot a most favorable missionary centre. Fifteen out-stations lie within ten miles of the city.

The Arabkir field, on the west, was joined to Harpoot in 1865, and the following year, on the death of Mr. Walker, the larger part of the Diarbekir field on the south; so that now the limits of the Harpoot station embrace a district nearly one third as large as New England.

The first missionary to occupy this station was Mr. Dunmore, in 1855. He left after three years, and during the civil war in America he became a chaplain in the army and was killed.

In 1857 Messrs. Allen and Wheeler located here with their families, and Mr. H. N. Barnum joined the station in 1857, Mrs. Barnum coming one year later. These six missionaries have had a continuous association for thirty-two years, unbroken except by an occasional visit to America — a rare experience in missionary history.

Mr. H. S. Barnum came to Harpoot in 1867, and after three or four years of preparation and service he and his family went with Dr. and Mrs. Raynolds, who had spent a year and a half here, to begin the new station of Van. Mr. Browne came the latter part of 1875, Mrs. Browne joining him a year later; and in 1885 Mr. and Mrs. Barton arrived. The missionary families, at the beginning of 1892, are those of Messrs. Allen, Wheeler, H. N. Barnum, Browne, and Barton.

The opening of the Female Seminary in 1863 made the assistance of single ladies indispensable. For three or four years Miss West, of the Western Turkey Mission, lent her aid in giving it shape. In 1864 Miss Pond became its principal and continued in that relation until she married Mr. Williams, of Mardin, in 1867, when Misses Seymour and Warfield took the charge. Miss Warfield died in February, 1870, and Miss Bush came during the same year to take her place. Miss Wheeler joined the station in 1880, and Miss Wright a year later, but in 1884 Miss Wright moved to Marsovan. Miss Daniels came in 1885, Miss Heald in 1888, and Miss Barnum the year following. Miss Heald returned to the United States on her marriage in 1891.

In 1881 Misses Bush and Seymour surrendered the work of teaching and gave themselves to labor for women and girls among the sixty out-stations. Misses Daniels and Wheeler devote themselves chiefly to the Female Department of the College, which is an outgrowth of the Seminary, while Miss Barnum engages in teaching or touring, according to circumstances.

At the beginning of the missionary work female education was almost unknown in this region, and the aim of the Seminary was to educate the wives of theological students, most of whom were married, and to train girls for Christian service. It served its purpose admirably, but with the growth of female education its scope was not sufficiently broad, and hence the College. The number of graduates was 102, of whom eighty-five have engaged in the work. A still larger number who did not take a diploma but who have done Christian service was,

at different times, connected with it. The first class of girls to graduate from the College proper was in 1883. The whole number of female College graduates is twenty-eight.

The Theological Seminary was organized in 1859, and it was for the whole Eastern Turkey Mission, as was the Female Seminary. This has continued to the present time, with an occasional intermission of a year or two. It has graduated 136 students. The present number of native laborers, preachers, teachers, etc., is 165.

In 1870 a Normal School for the training of male teachers for the out-stations was established. This gradually broadened until it had a full college curriculum and became the Male Department of Euphrates College, although a Normal Department is still maintained to fit teachers for their work, which also serves as the Preparatory Department of the College. The first class who took full College diplomas graduated in 1880. The whole number of graduates from this department is sixty-six.

A great change has been witnessed in the matter of education. Our first schools were necessarily of the most primitive character, because education in this region was practically new. We have now, however, a graded system reaching all the out-stations, comprising Primary, Intermediate, and High Schools and the College, with a uniform course of study. These schools also serve as a model to the Armenians for their own schools. The standard of the schools is improving, and the desire for education is steadily on the increase. There are seventy common schools with 3,100 pupils, and seven high schools with 140 pupils. These with the 465 boys and girls in the Primary departments of the College, and the 160 in the Normal Department and the College proper, make a total of wellnigh 4,000 pupils. These schools have stimulated the Armenians to open schools all over the field, having a much larger membership. Every Protestant school is opened daily with the reading of the Bible and prayer, and the Bible is also a textbook.

The first church was formed in Harpoot in 1856, with two members. Now there are twenty-five churches which have received to membership more than 3,000 persons. The present living membership is a little more than 1,700. Each church is understood to be, in a measure, responsible for the evangelization of the region lying about it, and as far as possible the missionaries carry forward the work in a given district through the church located in that district. Many of the members of those churches have been very efficient in spreading the leaven, and the aim is to make every church active in the work of evangelization; but as yet this is only partially realized.

An important feature of the work is that for women. From the first, special effort has been made to introduce the Bible into all the houses of the nominal Christian population and to prepare all the people, old and young, to read it. About twenty Bible-women are employed, a part of the expense being borne by their 600 pupils. There is no agency which at so small expense is more fruitful of good, for these earnest women are welcomed into unevangelized homes, where their pupils are mostly found, and through their labors the leaven of the gospel is introduced and is silently at work.

One of the most interesting features of the evangelical movement in this station is the home missionary work, which was begun about twenty years ago in Koordistan, the extreme eastern part of this field. It was undertaken by the churches here, but it has enlisted the aid of most of the evangelical churches throughout the country. Six places are occupied in Koordistan, and twelve persons are employed. A part of the expense is paid by the people themselves, but all the rest by this Home Missionary Society without any aid from the American Board.

From the first the aim has been to make the evangelical work self-supporting as soon as possible. The increasing poverty of the people has been a serious drawback; still there has been steady growth, so that for the groundwork, such as the support of preachers and schools, the erection of necessary buildings and general purposes, for every dollar that the American Board expends for these objects the people themselves pay more than two dollars.

Throughout the Harpoot field there remains yet much land to be possessed. The important centres are occupied, but in order to reach even the nominal Christians many more laborers from among the people and much prayer and effort are needed. There is, as yet, no inquiry and no open door among the multitude of the Turks and Koords by whom we are surrounded.

THE EARLY DIFFICULTIES AND PRESENT OPPORTUNITIES IN MISSION WORK IN JAPAN.

BY REV. J. D. DAVIS, D.D., OF KYŌTO.

[At a meeting of the Kōbe and Osaka Missionary Conference, composed of missionaries of various denominations, held in Osaka, December 15, 1891, Dr. Davis, by request, read a paper, entitled "*The Early Difficulties and Present Opportunities in Mission Work in Japan as a ground of thanksgiving and incentive to renewed consecration.*" The Conference printed 500 copies of this paper for distribution in Japan. We are obliged, from lack of room, though much to our regret, to omit the latter portion of the paper, which is a vigorous call to renewed consecration to Christ and his work within the empire of Japan.]

THE writer of this paper landed in Kōbe, December 1, 1871, and in speaking of the early difficulties he makes no apology for speaking from his own experience and observation of the condition of things as they existed at that time and in the years immediately following. That year witnessed the abolishment of feudalism, the dispatch of the first Great Embassy to foreign lands, the beginning of the first railway, and, if I mistake not, the beginning of the postoffice system and the starting of the first newspaper. It was the beginning of that era of rapid material change which has astonished the world during the last twenty years.

EARLY DIFFICULTIES.

In speaking of the early difficulties, we notice: —

I. The fewness in number of the missionaries. There were then only twenty missionaries in Japan. At the first General Conference, which was opened in Yokohama, September 20, 1872, only fourteen missionaries were present. At

this time there were only four unmarried missionary ladies in Japan, and the grave doubt was expressed in that Conference of the wisdom of unmarried ladies coming out into the field.

II. The difficulty of travel. There were then no railroads, very few Japanese steamers, and outside of the large cities few roads suitable for a jinrikisha, even if there had been any jinrikisha in which to ride. The journey from Kōbe to Osaka was by steamer, occupying from three to six hours; from Osaka to Kyōto, later, the choice was by jinrikisha or by a steamer ride of eight hours to Funshimi and thence by jinrikisha. When the writer landed in Kōbe there was no street leading up from the shore wide enough for a goods-cart, and his goods were carried up the hill from the wharf on the shoulders of coolies. In a journey to Arima, Sanda, or other places in the interior, the choice was between walking, a kago, or a packhorse.

III. We notice the lack of helps in learning the language. We had only the first edition of Hepburn's Dictionary and Hoffman's Grammar of the written language, the latter prepared by a Hollander who had never been in Japan. The writer was told before leaving the United States that he could not be sure of finding even those books in Japan, and he sent to Germany for them, paying thirty-five dollars, gold, for the dictionary and six dollars for the grammar. "Koyeki Mondo" was one of the first books published in the colloquial language, and that was printed from blocks and so miserably executed that it was difficult to read. So great was the fear on the part of the people in reference to Christianity that it was very difficult in this part of Japan to secure a teacher who would remain with a missionary more than a few days or weeks; and those young men whom we could secure knew very little of the structure of the language, and as to teaching it, they accommodated their idiom to the "pigeon" Japanese of the foreigners. There was then no Christian language; it was yet to be created.

IV. We notice the fact that there was as yet no Christian literature. No part of the Bible had been printed, and so far as the writer knows no tracts had been prepared. We were shut up to the Bible in the Chinese language, without the *Kunten;* and to Dr. Martin's Evidences of Christianity, in Chinese. On account of the fear which had possession of the people, the preparation and printing of Christian books were very difficult, and the prejudice of all scholars against writing anything in the colloquial was an almost insuperable barrier against the preparation of any books or tracts for the masses.

In the summer of 1873 the writer sat under the maples by the waterfall in Arima, the only missionary in the place, and wrote in Romaji (Roman letters), in his broken Japanese, the first draft of a little tract; two months later, when his teacher had copied this into Japanese, he asked him to revise it, and it came back in such high Chinese that none of the common people could read it; he then asked a scholar of the pure Japanese language to put it into such language that the masses could read it, and after another month it came back about fifty degrees higher yet; the writer then took his original draft and sat down by his teacher and fought it over word by word and sentence by sentence, demanding that the words which could be understood by the greatest number of the common people should be used, and after two months it was ready for the block-

cutter. But his teacher begged of the writer not to let any one know who helped in the preparation of it, as he would be ashamed to have it known that he prepared so colloquial a book. This, the "Chika Michi," was one of the very first tracts prepared, and within ten years over 100,000 copies of it had been circulated.

Of hymns at first we had none, or worse than none. One of the first began, "Yoi Kuni Arimas; Taiso Empo." (A poor translation of the hymn, "There is a happy land, far, far away.") How great the dearth of hymns was may be perhaps most forcibly expressed by the statement that the writer himself prepared six or eight hymns which were published in the first hymnbook in use by our churches; a few of them have been revised and are still in use, but most of them have gone with the "Yoi Kuni Arimas; Taiso Empo."

V. Let us notice a little in detail the great fear on the part of the people. The edicts against Christianity which had been posted upon the bulletin-boards all over the empire for 250 years, and which made the profession of Christianity a capital offence and which offered rewards to all informers, had been reaffirmed by the Mikado on his restoration and were still to be seen in every part of Japan. They were not removed until after the edict of February 24, 1873.

The year in which the writer came to Japan, Rev. O. H. Gulick's teacher, Yeinosuki Ichikawa, with his wife, was seized at midnight in their home in Kōbe because he had in his possession and read a copy of the New Testament in Chinese; and no effort on the part of the missionaries nor the kindly offices of the American Consul, nor even those of the American Minister, availed even to learn where this brother was confined, and it was only after nearly two years that we learned that he had died in prison in Kyōto, November 25, 1872. Early in the winter of 1872 the writer, in company with Dr. Greene, called upon his excellency, Kanda Kokei, the governor of the Hiogo Ken, to ask him to make inquiries as to Mr. Ichikawa. The governor told us during that interview that if this man had not received baptism there might be some hope of saving his life, but if he had received baptism there was no hope. He also told us that if it came to his knowledge that a Japanese bookseller in Kōbe had sold even a copy of the English Bible, it would be his duty, acting under orders from Tōkyō, to arrest that man and send him to prison. About the beginning of the year 1874 Mr. Imamura, now of the Fukuinsha, made a visit to his native place near Kanazawa; the writer gave him twenty-five copies of the "Chika Michi" and another tract which he had prepared, and Mr. Imamura gave them to his friends in his native place. Soon afterward Mr. Imamura, who then lived in Kōbe, was arrested by an order from the governor of the Kanazawa Ken, on a charge of distributing forbidden literature, and it was nearly two years before he was finally dismissed.

Complaint was also made to the American Consul in Kōbe against the writer, and I hold in my hand a letter received from the United States Consul in Kōbe, dated June 19, 1876, in which he says: "I avail myself of this opportunity to congratulate you and the American Board of Missions on the acquittal and honorable discharge, by the Hiogo Court, of Imamura Kenkichi, and the vindication of work which you have so zealously labored to achieve."

We entered Kyōto sixteen years ago last October, but such was the prejudice of the people against Christianity that it was many years before any buildings could be rented for religious services. The home of the writer was a preaching-place in the city of Kyōto for five years, and some of the time nearly every room in the house was occupied with a Bible class each Sabbath evening.

VI. Let us notice the fewness in number of the Japanese Christians. Twenty years ago it might almost be said that there were no Japanese Christians; the few who had been baptized had been baptized in secret, as it were. Previous to the spring of 1872 but ten persons had received baptism at the hands of Protestant missionaries in Japan; five in the region of Tōkyō and five in the island of Kiushiu; in central Japan not one. The first Japanese prayer-meeting began in Yokohama in January, 1872, and the first Protestant church was organized in Yokohama in March of that year, with eleven members. It was not until the spring of 1874 that churches were organized in central Japan, when one of eleven members was organized in Kōbe, and one of seven members in Osaka, both in connection with the work of the American Board Mission.

VII. It ought to be mentioned, as another discouragement, that before we had any part of the Bible translated and in circulation, and before we had any Christian books or tracts or native Christians, and before we could openly preach or teach the gospel, Japan was filled with Western skepticism and materialism, books along these lines being circulated both in the English and in the Japanese languages.

THE DIFFERENT OUTLOOK TO-DAY.

The twenty missionaries of twenty years ago have become, including the wives of missionaries, nearly 600. Instead of the four unmarried female missionaries we now have about 200. The waters of the coasts of Japan are now plowed by steamers in every direction, nearly 2,000 miles of railroad are in operation, and thousands of miles of jinrikisha roads are found, while a network of telegraph wires is spread over the land, and the postal facilities extend to the remotest hamlet, and these railroads, steamers, telegraphs, and postoffices are all the ready servants of the messengers of the Cross.

A legion of books has been prepared to assist the beginner in learning the Japanese language. A Christian vocabulary has been created and fairly good teachers are to be secured. The whole Bible is published in the language of the people, and fairly good commentaries on the whole of the New Testament have also been published; a good beginning has been made in Japanese hymnology, and a good beginning has also been made in the preparation of Christian books and tracts. It is no longer a disgrace to publish a book in a language which can be read.

The fear which existed universally twenty years ago is wellnigh gone; religious freedom is guaranteed in the Constitution, and there is a readiness to hear on the part of the people, in most places throughout the empire, which calls for a manifold larger number of direct evangelistic workers than are at present engaged in that work in Japan.

The Protestant Christians of twenty years ago have become more than 30,000, organized into over 200 churches, with about 130 ordained Japanese ministers,

and nearly 500 other Japanese evangelists and workers, and with nearly 400 men in training in theological schools. The foundations of these churches were laid in the midst of great opposition, when it cost something to profess the Christian religion, and for that reason they were well laid. We may certainly thank God and take courage that the infant church in Japan has so well withstood the attack from semi-materialism and rationalism which came in such subtle form so early in its history. The faith of some of us has been rebuked.

The forty millions of Japan are not yet reached and saved, but the present force of foreign and Japanese workers ought to contain within itself the promise and potency of this great result. If there are any workmen in the great world-field who ought to be thankful and encouraged and who ought to press forward to the final victory, it is those in Japan.

The writer is profoundly grateful that this subject has been chosen for to-day. It is fitting at the close of this year that we look backward and forward, and if we are to meet at all adequately the present which is upon us, and make the future a glorious future, it is necessary that we look upward. It is eminently fitting that we spend some time in praise and thanksgiving to God for what he has already done for Japan. Let us praise him that the country is open to the gospel; that the hearts of the people are so receptive; that so many, both foreign and Japanese, are prepared or preparing for the work. Let us give thanks for the beginning which has been made in a Christian vocabulary and in Christian books; for the publication of the Bible in the Japanese language; for the Christian churches and schools which have already been established; for the earnest, active type of piety which prevails so generally in the church in Japan, as well as for all the material helps which we have in the evangelization of the empire.

Let us thank God that he has given us a divine Redeemer whose blood avails for Japan, and that the conviction of his full divinity is ever deepening in the hearts of his followers. Let us return thanks that Christ's promise to be with us always until the end of the world has been fulfilled in some measure in our hearts and lives and work in Japan, until this present; but let us make God's promises, our past successes, and our present glorious and unparalleled opportunities, the reason and ground for renewed and full consecration, even of such a seeking and receiving of all the fulness of God as can fit us, and as alone can fit us, to successfully work in these fields which are white to the harvest, and reap them for the heavenly garner.

"THE CHURCH OF THE CHRISTIAN PILGRIMS."

BY REV. JAMES D. EATON, OF CHIHUAHUA, MEXICO.

SUCH was the name chosen by the believers in San Isidro de las Cuevas, when they were organized into a Christian body, some three years ago. Of the interesting beginning and wonderful growth of the work there, accounts have been given in these pages.

We have now to record the dedication of a house of worship, the only one in that farming village of 1,200 souls. True, the erection of a Roman Catholic

church was begun forty years ago, and carried on at intervals; but it was never finished, and now its high walls house the public school for boys. The new building measures sixty feet in length by thirty in width, is solidly constructed of adobe, with plastered walls, and has a spire sixty-five feet high, terminating in a double iron cross, the gift of a Mexican friend. The front doors open into a commodious vestibule, above which is a gallery with arched openings toward the audience-room. At present this is divided into two rooms that receive the missionary during his frequent visits. The auditorium is so lofty as to give the impression of great roominess; and the ceiling, twenty-five feet above the ground, is quite picturesque, being formed of thin tablets of wood resting upon a hundred round, smooth, straight rafters. This wooden ceiling is really the under side of the flat roof, which is supported in the centre by three huge pillars, like the masts of a ship, two of which were felled in the forest by Mr. Case, when he went into the mountains more than a year ago with some of the brethren, to get out the timber. In the tower is a hollow piece of steel that once formed the end portion of a boiler-like receptacle for smelting ore, but was presented by an American mine-owner to the church. It is six feet in diameter, weighs 500 pounds, and when struck by a hammer gives forth a sound much like that of the ancient bells in the Roman churches.

For the building of this house not a dollar of aid has been sought from the United States, although a lady there has loaned $100, without interest, to meet some bills. Our church members have shown great self-denial, pledging one tenth of their crops until the entire expense should be provided for. It was their hope to pay all with last year's crops, but owing to the drought they gathered almost nothing; and instead of having corn and beans to sell they must buy at very high prices to keep their families from starving, in some cases borrowing money at *three per cent. monthly*. Some of them will not be able to get out of debt for years, and a few may have to become *peons*, instead of employers as heretofore.

Until relief comes, the glass cannot be put into the windows nor a wooden floor be laid; but there is a good supply of comfortable benches, a pretty cedar table upon the pulpit platform, a sweet-toned traveling-organ at one side, a dozen lamps attached to the walls and pillars, and the windows are filled with muslin bordered with turkey red. If some reader of this should feel moved to send to Treasurer Ward an extra offering to help a struggling people, not to put bread into their children's hungry mouths, but in paying their sacred pledges for the building of this house of prayer, it would greatly encourage faithful brethren and bring good cheer to their missionary leader.

On the last Sunday in January the people gathered together from the village and surrounding ranches for the service of dedication, which followed the Sunday-school. In the afternoon there was a meeting of the Young People's Society of Christian Endeavor and a praise service. In the evening was celebrated the Lord's Supper, when seven infants were presented for baptism and twelve members were received on confession of their faith. The house was filled all day, and at the closing service there were not seats for all. Through the week there continued to be held afternoon and evening meetings, with increased

attendance, especially at night, when the addresses on gospel themes were illustrated with the sciopticon. Scores of Romanists came for the first time, and they gave the closest attention to sermons on such subjects as "The Names of Jesus," "The Blessed Virgin Mary," "The Ministry of Angels," "Confession and Pardon," "Which is the New Religion?" and "The Open Door."

The village government is now in the hands of the Protestants, the secretary and treasurer of our church being the president, and one of the deacons the supervisor of schools and public funds.

The fertility of the soil here is shown by the fact that last year three *fanegas* of wheat sown on irrigated land yielded *eight hundred fanegas*, though unfortunately none of our people own water rights. Our prayer is that the good seed sown during the week may be watered by the showers of divine grace, so as to yield even three hundredfold, and that this church may continue to be a model of Christian activity and fruitfulness for all the communities of believers on this mission field.

Letters from the Missions.

North China Mission.

NATIVE CHURCH AT WANG TU.

MR. SPRAGUE, of Kalgan, is spending the winter at Pao-ting-fu on account of the necessities of the station, and he writes very hopefully of the work in and about that city. Six Sabbath services are maintained: two in the city or suburbs, two in places ten miles away, and two in places at a still greater distance. One of these latter places, Wang Tu, is especially interesting in view of the fact that the results there come almost entirely from native agency. The only help from foreigners has been by means of two visits by Miss Morrill, one by Miss Miner, and one by Dr. Merritt. The work is in charge of young Mêng Chang, of the last class graduated from the Tung-cho Seminary, and his wife, who was also educated at Tung-cho. They have been there but three months and have a house consisting of two rooms. Mr. Sprague writes: —

"Mêng Chang and his wife have devoted one of their rooms to chapel, school, and teaching purposes, and the other is fixed up so clean, neat, and convenient as to be a good object-lesson, showing what a Christian home may be even in one small mud room. They are very happy in their work and fruit is appearing early. Good work had been done there for about two years by another teacher, Kao Hsien Shing, and his wife, a well-taught Bible-woman, had been with him about five months. Mrs. Mêng has a day-school of five little boys and one little girl, and a very bright class they are. We heard them recite several Bible lessons, and their explanation and illustrations of the Ten Commandments would do credit to any Sabbath-school class in America. Their singing, and not less their praying, surprised and pleased us much.

"We found here several persons who desired baptism. They had been on probation from two to six months, and Saturday, while Dr. Merritt examined patients, Pastor Mêng and I examined these candidates one at a time, and each without the presence of the others. Every one of the five men and three women proved to be well versed in the essential truths of the Bible, strong in their belief of God's Word, childlike in their trust in Jesus Christ, and happy in the assurance their sins were all forgiven through Christ's all-sufficient atonement. We were satisfied with the proofs of the spiritual regeneration of each.

"One of these men had been kept back

from applying for baptism because in his business he had formerly sold incense and paper for burning for the dead. But when we learned he had already ceased selling all idolatrous articles and was ready to give proof of his sincerity by burning all his stock on hand, we allowed him to come forward. On Sabbath morning he made a bonfire in front of the church door of all his goods used in the worship of idols — some four dollars' worth. His countenance, before gloomy, was now lighted with joy. And now he with his aged parents, each seventy-eight years old, and his two little children were baptized — a whole family for Christ. After these ten baptisms it was a happy yet solemn company that gathered around our Lord's table to celebrate for the first time our Saviour's dying love. Very warm and hearty were the congratulations given to the new brothers and sisters by the few older church members who had come together to worship. The prayer, conference, and experience meeting that evening could hardly be brought to a close, so many had their mouths open to praise God for this newly planted church. Many were the exhortations to press forward and bear more fruit."

Mr. Sprague reports that there are other inquirers at Wang Tu, and that some villages in the vicinity are also calling for some one to instruct them in Christian truth. At the present, nine regular helpers are crowded with labors and many more could be well employed. Of the work in Pao-ting-fu City, Mr. Sprague says: —

"Last Sabbath three of Dr. Merritt's hospital patients and one woman from the city joined the church here. We have large and attentive audiences in the street chapel daily. Dr. Merritt's clinics are also large. The schools are doing well under Miss Morrill's care."

Japan Mission.

ADDITIONS TO THE CHURCHES.

CHEERING accounts come from various sections of Japan of increasing religious interest. Mr. Stanford reports that on January 10, eight persons were baptized at Niwakuchi, near Lake Biwa, by Mr. Fuwa, pastor of the Heian Church. Mrs. Stanford was the first foreigner to begin work in this place, some two years ago, since which time others have visited the town. Special credit is due to members of the theological school for their devoted labors in this place. Dr. DeForest reports the baptism at Sendai, January 17, of ten persons, seven of them soldiers, making twenty-seven who have joined the church within four months. Eleven were baptized by Dr. Davis, at Fukuchiyama. Several have also been baptized in the churches of Kyōto, and ten at Okayama. A gracious revival is reported as progressing at an out-station in the province of Tango. Some matters in connection with the Doshisha have caused anxiety and have led to self-examination, humiliation, and prayer, and the last reports stated that there are evident signs of the quickening of spiritual life. The brethren call earnestly for the prayers of the people of God for the spiritual work both in the Doshisha and throughout the empire. Mr. Albrecht writes from Kyōto, January 29: —

"The spiritual life in the churches is on the increase all around here. In Kusatsu, where we have a preaching-place for the last two years, five young men wanted to be baptized last Sunday, when I was there, but I thought it wiser to give them more time for thoroughly 'counting the cost.' The same Sunday we had a meeting in a village five miles distant, where the gospel had never been preached. The meeting was held in the office of the headman of the village and attended by nearly 100 adults. At the close, the general expression was: 'We are glad we have heard about Christianity; now we can investigate it.'

"*Per contra*, at a meeting in one of our preaching-places in this city on Monday evening, some young men created so much disturbance that at last two policemen appeared on the scene and kept order. 'Down with Christianity! Long live Buddhism!' was the cry with which they congregated at last before the door."

IN THE PROVINCE OF ISE.

In the *Missionary Herald* for last September, Mr. F. N. White gave an account of the persecutions at Yamada, near Tsu. Since then, the man who compelled his wife, on peril of divorcement, to renounce her Christian faith, in order that he might retain his position as temple-keeper, has died, never having from that day been able to enter on the position which he was willing to sacrifice everything to secure. Writing October 17 last, Mr. White speaks of Haze, another out-station of Tsu: —

"Haze is the one place, the condition of which brings us almost unadulterated joy. It was fortunate in getting the services of one of the choicest spirits in the Doshisha for the summer. He averaged a service a day with them for fifty days, besides doing an enormous amount of personal work. The result was the baptism of eleven adults, eight men and three women, and the bringing of at least three others to a position which makes it probable that they will be admitted erelong. More surprising, if not more pleasing, was the sudden spring which the monthly contributions for the support of the evangelist took, from eighty *sen* up to four *yen*, and all as the result of quickened faith and zeal. This comes from people who are truly poor, who have little or nothing laid aside, but who keep themselves out of debt (a feature which gives Haze a unique reputation in this region) by dint of unremitting industry and economy. These Christians wear the same clothes year in and year out, and eat the poorest of food, that they may have wherewith to extend the work. For a time they were so zealous in their Christian activity that they proposed to dispense with the labors of an evangelist, doing all the work themselves; but the presence of the summer evangelist and the grand results flowing from his work have convinced them of the danger and folly of such a proceeding, and they are now seeking with equal zeal for one who shall carry on the work so auspiciously begun. The opportunities which the right man, working from Haze as a centre, would have in that mountain region are truly great."

Writing on February 2, Mr. White reports that it has been deemed best to transfer the evangelist from Yamada to Haze, where the people have assumed a generous proportion of their pastor's salary, and that a young man belonging to the Tsu church, who has long had on his heart evangelistic work, has been employed in this form of service. Of renewed life in the church at Tsu, Mr. White writes: —

"During last autumn the number of attendants at the pastor's Bible class suddenly increased, and on the first Sunday morning of 1892 we had the privilege of welcoming most of them into the church. Seven were received at that time, and on the following day four more were baptized and received into fellowship at the neighboring town of Kameyama. These joyful events were followed by the meetings of the Week of Prayer, which called out more than double the number of Christians that had been in the habit of attending the usual service of prayer, and which were characterized by earnest petitions and by deep spiritual power. All the services and activities of the church seem to have shared in the general quickening. Not all of the Christians, to be sure, are sharing in these spiritual joys of the new year, nor have we any large number of inquirers from without just at present; but the infusion of new blood and the gift of new life have resulted in a general improvement and in a raising of the general tone of the church that promise to be permanent and that justify genuine hopefulness.

"A practical evidence of this is the fact that at the annual meeting of the church, on January 10, the debt, which had been accumulating during the previous years of lethargy, was attacked. The pastor urged the immediate payment of it, not only on the grounds of honor and self-respect, but also on the ground that the existence of a debt is an effectual handicap to all spiritual efficiency. When the pledges were counted up, it was found that the

total more than covered the amount of the debt. Subsequent subscriptions increased the surplus to such respectable proportions that it will be applied to the purchase of a Christian cemetery, the lack of which has been felt for a long time as a great obstacle to aggressive work. Regular subscriptions too, while by no means yet what they should be, are sufficient to fulfil the pledges made to the Japanese Missionary Society, and to do away with the fear of incurring another shameful and clogging debt. Miss Gardner's work among the women is very promising."

Mexican Mission.

MR. BISSELL writes a cheering letter from Fuerte, in the province of Sinaloa. He has arranged his field into four distinct districts, purposing to visit these towns in succession as often as possible. One of these routes requires two weeks, and the others nearly one week each. He finds the people ready to welcome him, and attentive to the gospel as it is preached. A large number of books and tracts have been sold.

Mr. Olds, of Ciudad Juarez, reports a visit at "Cusi," accompanied by one of the students in the training school. Good services were held on a Sunday, with meetings following on Monday and Tuesday. Mr. Olds writes: —

"While there I learned of a strange piece of fanaticism which had taken place sixty miles away on the road to Jesus Maria. A man and an old woman had presented themselves before the people of a small town, claiming to be Jesus Christ and the Virgin. The people began to believe in them and soon the whole town was running over with excitement. Men who were so inclined took occasion to steal and kill, until soldiers had to be sent in from Chihuahua. The false Christ gave the people an image, which he said would make of none effect the bullets of the soldiers. He was believed, and holding the image aloft, they persisted in defying the troops, until they were fired upon; when, seeing some of his comrades fall, the image-bearer threw the image from him and took to flight. This belief had gained such a hold upon the people that it was not until several men had been killed, and some time had elapsed, that the excitement subsided.

"At the ranch and sawmill of El Refugio, a day and a half further from Cusi, the meetings, especially that of Sunday night, were well attended. We have no church organization there yet, although as a result of our meetings last summer eleven were propounded for membership, when a church shall be organized. Nearly all of these had remained faithful, and three or four new ones were ready to hand in their names. The two owners and their wives, while on a visit to El Paso in November, were received as members of the Juarez church. This mill is an important point, for a great many from neighboring ranches are continually visiting it to buy lumber.

"Our whole journey of 800 miles, 350 of which were by horse and buggy, was made in a little over two weeks, so that we were on hand again when the school began the new term."

There are at present fourteen students in the Rio Grande Training School, at Ciudad Juarez, who are spoken of as young men of intelligence and good spirit.

West Central African Mission.

PROGRESS AT BAILUNDU.

THE December mail from this mission reached the Rooms February 23. Mr. and Mrs. Cotton, as heretofore reported, have been obliged to return to this country, under physician's orders. The rest of the mission are in fair health. Mr. Stover writes from Bailundu: —

"You will be pleased to hear that six persons have been examined, approved, and recommended for baptism at the coming January communion, two lads and four young women. Among the latter are the widow of Samba, who died last August, and the wife of Kapila. The deacons hesitated a little as to Samba's widow, not because of her present Christian character,

but because, as they put it, she is without a man, and it seems to them doubtful whether she will be able to live a Christian life in the circumstances that naturally surround a woman who is in her situation. They have not yet realized by actual experience that His grace is sufficient in any circumstances for those who really trust him. We hope that Lusinga, that is the young woman's name, will furnish them with a shining example of what is possible to one that believeth.

"Another fact that you will be delighted to hear is that Guma, who was baptized several years ago, and who was excommunicated for misconduct, has given satisfactory evidence of sincere repentance, and has, of his own accord, asked to be restored to fellowship, freely acknowledging his fault. With the new additions to be made and his restoration the number of members will have reached thirty ere this letter reaches you.

"We celebrated Christmas day by dedicating the little church. It was a most interesting occasion, both to us and to the little band who made the offering. We had held Sabbath services in the new schoolhouse for three weeks, and the church was plastered and whitewashed with white clay and ceiled with mats, and benches, made of native boards hewn for the purpose from trees in the bush, were put in. Mrs. Stover furnished lambrequins and Mrs. Webster and Mrs. Woodside picture-rolls to be cut up and put upon the walls. On one side is the picture of the *Morning Star* in a neat frame, and on another is the certificate of ownership in the *Robert W. Logan*, which was taken last January. Altogether the little room presented a very neat appearance on Christmas morning. About 120 were present. The *muenekalia* (prime minister) had promised to be present, but did not appear. He came down in the afternoon, however, to say that he was detained by business at court and could not come. He is a very interested listener at the services held by Mr. Woodside at the King's village, and we wish all our friends to pray that he may be converted. It would be better than to have the king himself converted, so far as our work in the country is concerned. We are talking of building a house up there, and Mrs. Webster thinks she would be able to undertake a school at the ombala were there some to take the girls off her hands. Oh! the very thought of the possibility of a school for those long-neglected children of the ombala fairly makes my heart quiver."

VILLAGE WORK.

Mr. Woodside writes: —

"Of late I have been off among the villages. My main object at present has been to go over the country, to get more knowledge of the country and to make the acquaintance of the people. I have been going about from district to district, usually stopping but one night at a place. We get the people together and read and sing and talk to them. Of course we cannot hope to give them very much instruction in this way, but they get some new thoughts. I try and give them something of the reason why we are here. At many places they have some notion of a difference between us and the Portuguese. The difference, as they put it, is that we do not buy slaves and don't drink whiskey or beer; that we only buy sheep, goats, pigs, chickens, and such things; that we build good houses and pay good cloth. I have been generally well received. When I go to a village thus, and say that I think to remain over night, I am given a house, and the boys that I have with me receive their food, and I am usually given either a small pig or goat or sheep or a chicken, to 'chew,' as they put it."

From Chisamba Mr. Lee reports many friendly visits paid them by the neighboring chiefs, and he adds: "I am much delighted at the progress being made in our day-school and in the Sunday-school. Miss Clarke is a grand success in that line of work and is much liked by the boys. There is evidently an earnest desire on the part of each attendant to do his utmost to acquire an education and many of them are making really wonderful advances."

MANLY NATIVE CHRISTIANS.

A letter from Mr. Lee, dated November 19, but delayed in transit, gives a most cheering account of the character of the native young men at Chisamba. Mr. Lee says: —

"These people will develop into fine, manly, faithful servants of our Lord, I am sure, and my heart rejoices over and over again as I witness manifestations of the Holy Spirit's working in the minds of our boys and others. A healthy and steady work is undoubtedly going on here. There is no excitement, but an intelligent anxiety to learn what is the real meaning of our preaching and teaching is evident in numbers of our attendants.

"And as for the boys who have been converted. How I do wish our people at home could see them and hear them pray and speak! If those who give of their substance to help in the carrying on of this work could only witness the consistent lives of these dear fellows, they would feel amply repaid for all they have ever given to this work. I am not very soft-hearted, but many a time lately I have had to go away alone behind a fence or tree, and shed tears for very joy at witnessing some act of marked piety on the part of some of our fellows. Those tears are each time accompanied by a prayer of thanksgiving.

"A little circumstance occurred last week that touched me very much. One day Mr. Currie's cows strayed into my *onaka* (brook garden) and eat up nearly all my sweet corn. It was through an accident and not from want of vigilance on the part of the little lad who was herding them, so though I felt sorry I did not scold the little boy. Well, the next day the sheep wandered into the onaka and tried to finish up what the cows had left. The little fellow who herded the sheep had been careless with them, and his conscience smote him sufficiently to cause him to keep out of my way, though he need not have feared. I was more grieved than angry. But just as we had finished tea our two oldest boys came in and sat down. I saw by their faces that they had come about the onaka; so I said, "Well, boys, what is it?" The elder boy, Ngulu, in a voice half-choked with tears, spoke about as follows: —

"'Nana, yesterday the cows eat your corn, and to-day the sheep have eaten your other food. Our boys are all sorry. They say you and the ladies will now have hardship because your food is destroyed. They say too perhaps you will say, "The boys don't care about my onaka and my food, and so I will go back to my own country to live." And if you go we shall have no teacher till Nana Coolie (Mr. Currie) comes back. Now, Nana, the boys who drive the cattle are little boys and they have no cloth of their own and cannot pay you. It is the custom of our country for the *olosekulu* (old men) to be responsible for the boys. Nana Coolie made me the *sekulu* (old man) of his boys while he is away, and I have brought you cloth to pay for your onaka. The little boys have no cloth, and if you fine them they will have hardship, but I have cloth, and I wish you to accept it and not be angry with the little ones.'

"Long before he was through I knew what was coming, for I saw the cloth in his hands; but it was some time after he had finished before I could control my feelings and voice sufficiently to answer him; and then I told him that I could not possibly take his cloth, but that his kindly action had done me more good than all the food in the onaka could have done me, and I would forgive the boys."

Mr. Lee speaks of this incident, though small in itself, as revealing qualities which those who knew Ngulu would expect to find in him. Though he is the most remarkable among the young men, there are several others, whom Mr. Lee mentions by name, who are much like him, and who give promise of making faithful servants of Christ and evangelists of no mean power. Of Ngulu, Mr. Lee writes: —

"If Mr. Currie had done nothing else but train that boy, — though he is a man now, — his life here would not have been spent in vain. Ngulu is a great power here now. His manly yet humble bearing, his con-

sistent Christian life, his intelligent grasp of gospel truth, his patience and good example toward even the youngest and meanest lad on the place, his glowing talks and earnest prayers, all go to make up a character such as one but too seldom meets even in our home lands. He is respected by all the chiefs and people who know him. He is loved by all the boys. He is most devoted in his attachment to Mr. Currie, and watches over the station more faithfully than even when Mr. Currie was here."

European Turkey Mission.

VIOLENCE TO A MISSIONARY.

MR. CLARKE, of Samokov, reports a missionary tour among several towns, at one of which, Stope, he was assaulted with much violence. We give his report of the incident: —

"On reaching the khan at Stope, just at dusk, the keeper asked, 'Have you a companion?' 'Yes,' I replied; 'I never travel alone.' 'But,' said he, 'I did not see any one come with you.' 'Neither did I,' was my answer. I am sure One was with me, according to his promise. I thought I had time only for a gathering with the friends and planned to start an hour before dawn so as to accomplish some work in Dubnitza before the Sabbath, but it was otherwise ordered, and for good. The priest who caused my former expulsion from the place was in the khan and spoke angrily to me because of my coming, but I made him no reply.

"After a profitable meeting with the friends, in their living-room, which was largely filled with cabbages piled upon the earthen floor, I was returning about 8.30 o'clock P.M., to my khan, accompanied by one of the friends when, at a corner of the street, five or six men, whom we could barely distinguish in the darkness, fell upon us with clubs. One of them was a son of the priest who had incited the attack, who is now teacher of the village school. We both called for help. My companion escaped, but I was beaten, choked so as not to call for help, thrown to the ground and stamped upon once or more times. Just then a neighbor came out with a light, which seemed to be the only cause for the flight of all the assailants. I was not seriously injured, but had been wholly in their power. I lit a candle from my pocket with matches which I always carry, and, with my revolver in the right hand, went back to the place of the meeting and found that my companion was unharmed. I was glad that I had not shed blood. The attack was so unexpected and the darkness was so great that I did not realize that the men were armed with clubs with evil intent, and had no thought of self-defence until I was wholly in their power.

"The next day I remained to make complaint to the headman of the village, and in Dubnitza was examined by the government physician, whose certificate of five bruises I have, and I gave a written statement of the case to the local governor. As the officials were inclined to take no notice of the matter, I appealed to Mr. O'Conor, England's Consul-General at Sophia, who has made such representations to the Bulgarian government that three times officials have been sent to the village to search out the matter; twice the priest and others have been brought to Dubnitza for examination, and the prefect of Kustendil, under whom these places are, came to Dubnitza to meet me, turned out the two village officials, and took other action which I hope will assure freedom and safety to the friends in Stope. I am now summoned to Sophia for January 29, to bear witness as to the matter. I am confident that good will result in the end, both to the friends in Stope and to the cause of Christ there and elsewhere."

OPEN DOORS.

Mr. Bond, of Monastir, has recently visited the Seres district, which has within a short time been added to the Monastir station. After a month's absence he writes, deeply impressed with the need of immediately pressing the work in the

cities and villages of the district: "Although nearly every village boasts a church and one or more priests, the ignorance and superstition of the people in general is something appalling. Often when we had opened up to them the simple way of life, they would exclaim, 'Beautiful, very beautiful! Our priest never tells us a word of this kind.' Several times the priests were described as men who could drink the most and talk the vilest. We were assured that one priest carried his flask of brandy to church for private consultation behind the altar."

At one large Bulgarian village an audience of 200 assembled to hear Mr. Kyrias preach, and about twenty-five persons came to the khan for conversation. Mr. Bond says: —

"One of our most interesting guests at the khan was a bright old woman who had visited Jerusalem for the benefit of her soul and that of her deceased daughter's. She stayed for hours and seemed fascinated by what she heard. She insisted on sitting close up to Mrs. Bond, saying, 'I can't read myself, but I like to watch as the beautiful words come from your lips, and then I can understand them better.' I opened our little organ and we sang of the 'silent night' at Bethlehem. At the end of the first verse the old woman sprang up, embraced my astonished wife and impressed a kiss upon her forehead. In the evening she brought us each a souvenir of her visit to the Holy Land, and declared that she would go on with us to Seres if it were not winter."

Of Seres itself Mr. Bond says: "We had several delightful meetings for prayer and praise with the preacher and his half-dozen followers. One evening a young man declared that he would smash the windows if we held a meeting in his neighborhood. After we had fairly begun, this same young Saul knocked at the gate and asked if he might come in. He had started out to execute his threat, but he was disarmed by the sweetness of the singing. And he was with us the next evening, apparently the most interested listener."

Western Turkey Mission.

AWAKENING AT BARDEZAG.

UNDER date of January 14, Rev. Robert Chambers, who, it will be remembered, has recently taken up his residence at Bardezag, writes as follows: —

"We continued the Week of Prayer until New Year's eve (O. S.). We commenced with a full audience which soon became overcrowded, and we closed with a perfect jam. The average attendance was about 450. The meetings lasted from one hour and one-half to two hours and one-half. On more than one evening we closed the meeting two or three times, but the people would not go away. We adopted no unusual methods and there was no excitement whatever. From the first a deep earnestness had possession of many hearts. There is a great deal of drinking in this village and large numbers of half-drunk young men found their way to the chapel. Some who came to scoff remained to pray, and we have learned of several cases of decision to reform.

"On the part of educated Gregorian young men there seemed to be a great hunger to hear the Word. I was astonished to see large numbers of persons totally unaccustomed to our Protestant form of service listening eagerly for two hours to our hymns, prayers, and exhortations. Many of our Protestant houses have received a blessing. One pleasing result of the meetings is the application of sixteen persons (eight of them are High School boys) to be received into the church. The deep emotion of some of the applicants greatly stirred and impressed the examining committee of the church. There is a wide field for work here and a wonderful readiness on the part of the people. During the thirty-seven days since I reached Constantinople I have addressed twenty-seven gatherings and attended several more."

A week later Mr. Chambers wrote as follows: —

"Our school commences to-morrow. On Sunday ten women and eight young men are to be received into church mem-

bership on profession. The young men are all boarders in the High School.

"Bishop Ormanian, formerly of Erzroom, left to-day after a visit of five days, during which time he preached about ten sermons to great audiences. I called upon him and had a very pleasant call in return and an invitation to visit him at the monastery. I imagine his visit was partly the result of a demand for something to offset our Week of Prayer. As in the case of our meetings, so in that of his, the crowds of eager listeners presented a spectacle never before witnessed in the village. An audience of over 200 women waiting to be addressed by him, on his failure to appear, was addressed by one of the native teachers in our Girls' School at Adabazar who is spending her vacation at her home here. She also led in prayer at the special request of her Gregorian sisters."

TREBIZOND AND ORDOO.

Dr. Parmelee, writing from Trebizond, January 23, reports a pleasant exchange of work arranged between the Trebizond and Ordoo pastors, which continued for five weeks and covered the Week of Prayer. Each of these pastors labored most faithfully while upon the exchange, and their efforts were specially blessed. In Trebizond three men, heads of families, two of them Greeks and one an Armenian, were admitted to church fellowship. Dr. Parmelee says: —

"The exercises at the reception of these candidates, the baptism of five children, and the administration of the Lord's Supper, occurred on the tenth of January, in the presence of a good congregation, and were very impressive, many of those present being moved to tears. Never before, I think, during our residence in Trebizond, have we experienced so interesting an occasion. We felt that the Holy Spirit was indeed present with us, and that this church and congregation were entering a new era of blessing and prosperity. Pray for us that this hope may be realized.

"I have also to report thirty-one new members lately added to the churches in Ordoo, eighteen received to the Armenian church and thirteen to the Greek. At the time of their last communion a strong desire was felt in the two churches to sit down together around the Lord's table. But how could it be done, as such an occasion would call out 500 or 600 people with no place to hold more than half as many? It was finally arranged as follows: the two churches received new members and administered baptisms separately. Then, choosing a weekday evening, and giving no public notice, the communicants of the two churches, with a few outsiders, well filled their largest audience-room. There in that upper chamber the two nationalities together commemorated the dying love of our common Lord, thus testifying that, though having separate organizations, they are still *one in Christ*.

"Strange misfortune, is it not, that crowds must be avoided for lack of a place to receive them? Let us pray that nothing may hinder the speedy completion of the Ordoo Greek chapel, that this anomaly may no longer exist."

Eastern Turkey Mission.

THE THEOLOGICAL STUDENTS. — A NEW OUT-STATION.

DR. BARNUM, writing from Harpoot, December 21, says: —

"The theological term closed the third of this month. The ten students went at once to the ten villages that were waiting for them. They have gone out with enthusiasm for the work, and we think that in addition to the good which they will accomplish they will acquire valuable experience which will prove to be not the least important part of the preparation for their lifework. We hope to visit nearly all of them this winter, and to give them practical suggestions as far as they seem to be needed. I spent the last Sunday with one of them, and was delighted with the tact and energy which he displays. He is in a village which has no priest and no church service, and

during the few days that he has been in that village he has succeeded in awakening an interest that I have never seen there before.

"One of these students has gone to a new out-station, in which we are much interested. There is no region in this part of the country where tyrannical beys practise greater oppression than in the Chersanjah district, which lies to the north of us, between the two branches of the Euphrates. There was a very hopeful work in the village of Pashavank a few years ago, but the bey of the village, a wealthy, powerful chief, determined that he would not allow Protestants there because they would not work on Sunday. The Armenians preferred to do the bey's work on that day, because it interferred less with their own work. I have seen the ridges on their bodies caused by the cruel beatings of the bey because they would not work on Sunday, although they promised to do a double portion during the week. The beys never pay money for their work. Every avowed Protestant was compelled to leave the village. One man went to Russia with his family, where they have been very useful, we learn. Another went to the village of Haresik, very near Pashavank, and he has succeeded in winning several promising young men to the truth. Last year they secured the permission of the bey of this village to put up a small building for chapel and school, but their former enemy persuaded this bey to stop the work and pull down the walls. Upon this the original Protestant left the place. This year the bey sent word to him to come back, telling him that they might put up the building and he would give a part of the timber for it, so they took hold of it with a will, and put up a building of two stories instead of one, as they had planned last year, with a chapel, schoolroom, and a couple of rooms for the preacher.

"Of course there is nothing very fine about it, but it is a marvel to us how these poor oppressed people, no one of whom owns a house for himself, with a little help and encouragement from their chief, and without a cent of money from us, can have accomplished this, to them, immense undertaking. When they came here and told us what they had done and asked us for some one to preach to them and to teach their children, do you think we had the heart to tell them that we had been instructed to occupy no new places on account of the straitened circumstances of the Board, and so turn them away? The coöperative committee agreed with us that we could not on any account refuse such a request, and so we chose one of the best of the students for the place. He has been there but a few days, but he writes very hopefully, saying that he has a congregation of twenty-five or thirty, and a school of about the same number. Some of his congregation come from Pashavank, and we have the hope that in this way the leaven may be again introduced into that village. In fact, the former leaven is still at work there. Mr. Browne preached in the Armenian church there a few weeks ago, and some of the leading Armenians asked him to spend several days there and preach to them in their church."

KHANOOS DISTRICT.

Mr. Richardson, of Erzroom, writes of a visit made through the Khanoos region, in which light and shade are strangely intermingled. He says: —

"In this district we have four centres of work, besides two winter schools in other villages, which are atrophied this year from a shortness in appropriations that you may have heard of. Of these places I wish to speak in detail.

"Khanoos-Pert is the court of the kaimakam of the district, and hence is a strategic point to hold, almost every man in the district having to come there at least once every year. An active man in times past has done, and could again do, good work there. During the ten years of work Protestantism has been recognized as a fact, and two years ago six families announced themselves to be Protestants and petitioned to be set off from the Gregorians, in accord with the law, as

a separate civil community. At that time a decree was secured from Erzroom to the effect that all who wished to be known as Protestants be thus enrolled. However, this has not been done, various excuses being offered. At the same time the Protestants were authorized to have a representative in the local governor's council. This has also been refused and we can secure no redress.

"At the same time the school and chapel building, being unsuitable, with permission of the local authorities was partly pulled down to make repairs and changes. This, like nearly all of our school buildings, had no imperial recognition as school or church, but was entered in the name of the Khanoos pastor as his dwelling, in which he or his deputy instructed children and held services. After permission had been given and the building partly pulled down, the pastor was informed that he could not proceed with the repairs until he signed an agreement never to instruct a child or hold a devotional service within it. Of course he refused to do this, as contrary to law, and the building has stood for eighteen months in ruins, its stones being slowly carried away by the neighbors. The kaimakam recommends us to appeal to Erzroom, but now the governor-general is so violently opposed to us that we know it would be worse than useless.

"As if these two setbacks were not enough they are suffering from a third, the worst of all. The reduction in our limit of appropriations for 1892 has necessitated the putting of the claims for this place from the regular into the 'contingent estimates,' and so cuts off their teacher-preacher this year. As we have to arrange in September for our supplies for the year for these places, we can only act in accordance with our regular appropriations. So their school is closed and sixty children are taking the curriculum of the street who could be studying with our teacher had we $105 to pay our share of his salary. The opportunity is especially favorable there, as the Gregorians have no school this winter and would furnish half of these sixty pupils. It is especially unfavorable for suspending work, as the opposers think they have driven us from the field. Sufficient remains of the building for an assembly room, and a man is to be had for a teacher, but we have *no funds*.

"Is it strange that this little community, jeered at by all classes and seemingly deserted by us, is becoming largely disorganized and disheartened?"

OPPRESSIVE TAXATION.

"At Chevermeh, the oldest out-station of Erzroom, affairs are more encouraging than elsewhere in this district. In common with all the villages here they have suffered severely from a new oppression of the government. Owing to the high price at which the government wished to sell the tithes to the tax-farmers, these men would not buy them. As the law is that no grain can be taken from the threshing-floors till the tithe is taken, the crops remained out until the fall rains came on, causing a loss of fully one tenth of the crops from sprouting and rotting, besides a deterioration of all the wheat, so that good flour will not be made from this crop. The government, fearing the whole crop would be a loss, compelled each village to pay the amount in cash which the tax-farmers had refused to pay. As grain there is not readily salable for cash, the whole loss to the people amounted to from one third to one half the crop. Though the people had suffered severely the brethren cheerfully raised their third of the preacher's salary, while at the time (December 10) some of their grain was still rotting on the threshing-floors under the snow. They also pledged about twenty days' labor of men and ox-carts toward putting a new roof on the parsonage. Tuition is charged every scholar in the school, none being received free, thus paying for fuel and incidentals.

"Heramik, where the pastor lives, is in the worst destitution of all. The tax-gatherers had left in many houses absolutely nothing, so that with the winter

before them they had no bread in the house but must beg until next harvest. When I called those people to me to bring them to what degree of self-support they were able, I felt like a tax-gatherer myself. Twenty men came into the room where I was lying sick. Only one of them had clothes without a tear. Most of the others had clothes which hung literally in tatters, and some with the snow on the ground had only one thickness of cotton cloth to keep out the cold. To tell these people that because they had not been able to fulfil their pledge of the previous year, and also because of the shortage in our treasury, we could not help them to a teacher, and that they must bear the whole expense, was very hard. However, they raised nearly $20 of the $24 necessary, the man with the whole clothes giving one fourth of the amount. They have engaged an undergraduate of the girls' school, who has over thirty pupils. As all are here *very* poor the tuition is uniform: two pieces of dried manure for fuel each week, to warm the schoolroom. This amounts to about two cents a month, but many cannot send their children because unable to pay.

"Kozloo, while not so poor as the other places, has been troubled with dissensions which have paralyzed their efforts, but now they have a young preacher-teacher and a good Bible-woman who hope to unite them again."

MOOSH PLAIN.

Mr. George P. Knapp, of Bitlis, finding the roads passable, though very much blocked with mud and snow, was attempting to visit the villages of the Moosh Plain during the month of December. He writes: —

"I am sure you would share with me a sad feeling as I look over this broad plain dotted with at least 120 villages, among whose inhabitants there are 60,000 nominal Christians, exclusive of the city. We are able to maintain work in only three of the villages besides the city. The native preacher who accompanied me part way said he knew of at least two villages on the plain where they are begging for a teacher, and would be glad to contribute as much as they are able for his support. Perhaps the time is not distant when we shall have the means to push the work here. There are few among the Armenians who are not convinced that we have the truth. I feel that, with strong effort for a few years more, men will leave the church for which they have little respect, but to which they are held by old associations. The results do not seem large now. The fire is smoldering in the interior of the straw heap. But the time is not far distant when it will burst forth in a flame that shall delight the eyes of all who have had a hand in carrying on this work."

Marathi Mission.

CHANGES AMONG THE PEOPLE.

Dr. Allen Hazen, whose visit to the mission in India with which he was formerly connected has been already reported, is finding much pleasure in preaching in various districts of the mission. At last accounts he was preaching in the vicinity of Ahmednagar, finding that he is able to address audiences in the open air. Under date of January 7 he writes: —

"One thing is favorable. There are so many Christians in the audiences, who listen with close attention, that the whole aspect of an audience is different from what it was in former days. Even the Hindus *appear* to give closer attention than formerly. At every preaching there have been several Hindus present. One evening an old man recalled the preaching of Rev. Henry Ballantine. I supposed the old man was a Christian, of course; but no! he had never taken that step. He said but little after I made a personal appeal to him. I thought he was impressed. Last evening the chief men of the village were present, very attentive hearers. The local policeman, a good caste man, and some ten or twelve more of the same standing in the community, also the Brahman village clerk, gave the closest attention. They came up to shake hands at the close of the service and ex-

pressed approval of all they had heard. This handshaking *used* to be a very rare thing. These leading men of the town encourage the Mahars to come out as Christians. The *pastil*, whom I have styled policeman, is himself a believer, as I am informed, but the bonds of caste are so strong that he thinks he cannot break them. He shows great friendliness to all the Christians. He has a picture of Mr. Bissell in his house."

Foochow Mission.

VILLAGE WORK.

MR. HUBBARD, writing from Pagoda Anchorage, December 30, says: —

"The work of preaching, going from village to village, I find suited to my taste, and I am going as frequently as possible, either for the day from home, in company with my native helper, or with helpers at the out-stations, when away from home. Mr. Hartwell has remarked that a change has come over the people in the two years he has been absent. There is a willingness to hear the gospel and but little disposition to dispute, while many praise. I have just received a letter giving the names of forty families at the village of Tangtau, near the mouth of the Min River, who wish to learn of Christ. I plan to go there day after tomorrow.

"Mr. Woodin reports his work in country touring as being encouraging. He has no doubt written you of his tour with theological students in villages never before visited. At the same time I was with three students working along the mouth of the Min, but we were hindered by high winds and waves from accomplishing all we would. However, we were well received, and sowed an abundance of good seed; moreover the young men had an experience with the sea that may benefit their preaching. One night it was about eleven o'clock before we arrived safe at land, being buffeted by the winds and waves for five hours, where ordinarily one hour is sufficient. Their earnest prayers of faith in God at the time have done them good, no doubt, as they have me."

Notes from the Wide Field.

RUSSIA.

THE STUNDISTS. — The extraordinary persecutions with which the Russian government is treating the Stundists naturally call the attention of all Christians to this body of believers. Their number is variously estimated from 100,000 to 200,000. They have been in existence for more than a score of years, their name having been given them because of the *stunde*, or "hour," which they spend together in prayer and study of the Bible. They owe their origin, doubtless, to the German Lutherans, who first brought them some light from the Word of God. One of their leading men, when summoned before a tribunal, affirmed that they had no intention of forming a separate sect; that having asked the priests some questions, which they could not answer, they had studied the Scriptures for themselves. It is not to be wondered at, that finding no help from the priests or from the church, they do not recognize any priesthood or sacraments; they are simply a brotherhood, believing in the Bible, and seek to know its teachings. They have doubtless many crude notions, but they are, according to the confession of all parties, diligent, honest, sober, truthful men and women, and notwithstanding the fierce persecutions and exile they are increasing in numbers and are unquestionably a power in Russia. The government and the Greek Church claim that the communistic notions of the Stundists are a peril to both state and church: but it is a hideous blot which Russia is making on the page of history when she so persecutes her soberest and purest citizens. The Evangelical Alliance may well call upon Christians in all the earth to remember in prayer these oppressed believers.

AFRICA.

On the Zambesi. — At Sesheke, on the Zambesi River, the English Wesleyan missionaries, sent to the Mashikoulombe, have suffered much from the native superstitions. M. Goy, of the French Protestant Mission, writes to the *Journal des Missions* of a visit of Mokua, the wife of King Lewanika, to Sesheke. After her departure the "palace" she had occupied was left in the care of her servants. One evening Mr. Ward went into the courtyard and spoke to them and next day brought his colleague, Mr. Baldwin. Wishing to explain how the Barotses build, he traced with his foot some lines upon the sand. This was enough to awaken the suspicions of the watchmen, who accused the two missionaries of witchcraft, and informed the queen of what had passed. She was furious and ordered the Englishmen to be brought before her that she might herself be the judge in a matter so grave! Mr. Ward could not go, being down with fever, but Mr. Baldwin went, accompanied by M. Goy as interpreter. As he stood before Mokua a chief suddenly exclaimed, "Seize him!" and he was instantly surrounded by a band of about 500 men crying out, "Strangle him! Throw him into the river!" M. Goy threw his arms about Mr. Baldwin, thinking that thus protected no one would harm him. But they were forced apart, and Mr. Baldwin was cruelly maltreated, bruised and beaten, and finally brought back unrecognizable, with his eyes and mouth full of blood and earth. Mokua made a long speech to M. Goy, explaining the motives of this vengeance, and ended by pardoning Mr. Baldwin and exacting a fine. This he had to pay in order to save his life, but all the night following M. Goy could hear the natives repeating in savage tones, "Yes, we will kill this white man; he wanted to bewitch our queen so as more easily to destroy the country!" Happily Mr. Baldwin did not understand their language, and through the care of M. Goy, who is well known as attached to M. Coillard's Mission, he was at last returned alive to Sesheke. As will be seen, Mokua is far less enlightened than the king, Lewanika.

The French Mission. — The *Journal des Missions Evangéliques* for February contains matter of so much interest in reference to the Zambesi Mission, both on account of its bearing upon that outpost of the Lord's army in Africa and as a story of a remarkable missionary, that we give here a somewhat extended report. On the twenty-eighth of October, 1891, this French mission to the Zambesi lost one of its brave pioneers, the wife of M. Coillard, for thirty years the devoted companion of his labors and sufferings in Africa. Of British birth, she had her countrywomen's love and longing for a settled *home*, but at her marriage she said to her husband: "I have come to Africa to do with you the Lord's work, whatever and wherever it may be, and remember that when God calls you, you will never find me standing in the way of your duty." One long succession of changes awaited her; a life in tents, in desert journeys and among heathen, and of suffering in soul, more than in body, from the delays and disappointments of their work. It was a terrible blow to her to leave the Basutos, for whom they had spent their youth, but she made the sacrifice without a murmur; only saying that she should never again have a *home* here below and should henceforth be a stranger and pilgrim on the earth.

Shortly before her death Madame Coillard accompanied her husband on a visit to the king's village. One day she walked into the fields for quiet, and was there attacked by a horrible bird of prey, a kind of vulture which they allow at the village because it kills and eats serpents. This bird pursued her so furiously, perhaps excited by her umbrella or the color of her dress, that the people who heard her cries of distress could hardly rescue her. They had just gone when the snake-eater returned to the charge. and after a second rescue, Madame Coillard, already in delicate health, was quite exhausted and next day became very ill. She reached Sefula with difficulty and was

never able to sit up again. Up to her last days only one convert had rewarded the unceasing toil of their later years among the Barotses. And the last year had been embittered by the flagrant misconduct of the young people in their boarding school. She often said: "What a year! How will it end? Everything seems against us; everything."

But at evening time it was light. At the last public service she attended, Litia, their most promising pupil, the king's son and successor, openly confessed Christ as his Saviour, while a friend sat by weeping for his own sins. Two more — one after deep anguish of repentance — came into the light, saying, "Missionary, I bring great news; I have found Jesus."

During her illness Madame Coillard had a day of great distress. Writes her husband: "All her life passed before her; she wept, saying, 'I am miserable; oh, so miserable! an unprofitable servant, the least of the Lord's servants, the most unworthy. Oh, for zeal! for zeal! *Do be in earnest; do!*' . . . But with one breath of love the Lord dispelled these dark clouds and flooded her soul with peace. 'Oh, he is *good;* he is *good!*' she often repeated, and she spoke of things above as one already on the borders of heaven and for whom faith is gradually changing to sight. 'To die,' she said, 'is not so hard as we thought it and as I had feared; it is not sad, and then the passage is so short. Underneath are the everlasting arms.' . . . Falling asleep, she breathed her life away without a struggle, in the peace of Jesus."

The Barotse king, "being indisposed, could not attend the funeral service, but sent me an ox. It was his team. It seems that it is the native custom to send a present when one cannot attend the burial of a member of his own family. Litia and the principal chiefs were there."

In the midst of most affecting expressions of love and sorrow, M. Coillard still trusts and hopes. "She has finished her work," he writes; "I have not. I will arise and work. I will live for this mission. I have no plan; my one only desire is to give myself more than ever to the evangelization of the tribe. Ask God that I may consecrate myself more entirely and more courageously to the work which remains."

A great consolation to M. Coillard was the news received soon after his bereavement of the definite establishment of the British Protectorate over the Barotse country and the recognition by the Queen of the treaty between the king and the South African Company. This ends the political troubles which had previously harassed the country and the mission. "We have not entered upon the golden age," says M. Coillard. "The golden age exists only in the past of old men and in the imagination of poets. There will be much evil with a little good. But if that little good is the safety of these tribes through the establishment of a firm and just government, it is much; it is everything."

UGANDA. — The latest tidings from Uganda are dated last September. The religious work appears to be most promising and the chief hindrance is the political condition. The Catholics and Protestants had agreed that each of these religions should hold half the offices in the country; the country was so divided. Now, many Protestants wish to join the Catholic party because the king belongs to it. The Protestant party consent to this, but say, of course, they leave their offices behind them. The English missionaries teach that political and temporal power are not aids to religion, and advise their people to give them up; which they are willing to do, but say they must then leave the country, adding, "We have bought half the power with our blood, and it is as much ours as if we had bought it with money. We do not care to remain just to be bullied by the Catholics."

The missionaries are supplied by the native converts with houses and with native food for themselves and their boys. *Thirty-six* chiefs have given in their names as willing to undertake the support of an English missionary and his native assistants.

INDIA.

THE CENSUS. — The Indian census of 1891 has been so far tabulated that the total population is now given as 288,159,672. Within the territories which were included in the census of 1881 as well as that of 1891, the net increase of population is about 28,000,000. While the population has increased at the rate of 13.4 per cent. the number of Christians has increased 22.6 per cent. Of all but about one million of the two hundred and eighty-eight millions, report is made in regard to their religion. The following table shows the religious divisions both in 1881 and 1891: —

RELIGION.	CENSUS OF 1881.	CENSUS OF 1891.
Hindus	187,937,450	207,654,407
Mussulmans	50,121,585	57,365,204
Christians	1,862,634	2,284,191
Jains	1,221,896	1,416,109
Sikhs	1,853,426	1,907,836
Buddhists	3,418,884	7,101,057
Parsees	85,397	89,887
Jews	12,009	17,180
Forest Tribes (animal-worshipers)	6,426,511	9,302,083
Atheists, agnostics, etc.		289

Miscellany.

BIBLIOGRAPHICAL.

The Wellspring of Immortality. A Tale of Indian Life. By S. S. Hewlett, Superintendent of St. Catherine's Hospital, Amritsar, Northern India. New York: A. D. F. Randolph & Co. Price, $1.50.

Facts from real life are here woven into the form of a story, to convey a just impression of East Indian religions and of the joys and trials of those who come out from them. The name Amritsar signifies "the wellspring of immortality," referring to the Sacred Tank around which the commercial capital of the Punjab has grown up. The characters of the story are real and the conversations have actually taken place. The volume is large, handsome, and in the best type.

From the Usher's Desk to the Tabernacle Pulpit. The Life and Labors of Charles Haddon Spurgeon. By Rev. Robert Shindler. New York: A. C. Armstrong & Co. 1892.

This book, with the exception of the last chapter, was written during Mr. Spurgeon's long illness, in anticipation of his death. It is enriched with many portraits and with views of Mr. Spurgeon's Tabernacle, Parsonage, Pastor's College, and of his own homes. The writer had the advantage of personal friendship with Mr. Spurgeon, who was long acknowledged to be the greatest of living English preachers, and whose splendid powers were not more remarkable than his godly and unselfish life and his success in winning souls. Now that we have lost his presence, the record of his life as well as his writings must make him still a great power for good throughout the world. Mr. James Spurgeon once said of him: "The secret of my brother's success is prayer; he who prays like my brother may look for a like success."

Do Not Say; or, The Church's Excuses for Neglecting the Heathen. With a statement and an appeal. By J. Heywood Horsburgh, M. A. F. H. Revell Co.

The author of this volume is a fervent missionary of the English Church Missionary Society, in mid-China, and he has written vigorously, as one might be expected to do who stands in the midst of a vast mass of heathenism and sees the Christian Church attempting so little for its renovation. The various pleas urged against personal engagement in this work as well as for refusing to give liberally in its support are met in a vigorous, not to say sharp, way. There are men in all our churches who would heed the author's injunction "Do not say," if they should consider the reasons he gives for not say-

ing what they do about missions. Many readers, and we are of the number, will seriously question the expediency of sending to China uneducated men or women who are too old to master the language. Neither could we advise any to attempt to live in China on $250 a year. But we heartily approve of the spirit of the book. It may be obtained postpaid, in paper covers, of F. H. Revell Co., New York or Chicago, for ten cents a copy.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For Japan: With thanksgivings for spiritual refreshings at many points and for the remarkable progress since the opening of the empire, let there be earnest prayer for the nation, that its leaders, in seeking the fruits of Western civilization, may not forget the root from which those fruits have sprung; for the native Christians, that they may be strong in faith and stedfast in every good work; for the educational institutions, that instructors and pupils may be thoroughly imbued with the Spirit of Christ and may seek to make all their learning tributary to his kingdom; and for the missionaries, that they may be guided in their counsels, fervent in spirit, and may continually have assurance of the divine presence and help

DEPARTURE.

March 12. From New York, Mrs. Mary C. Winsor, returning to the Marathi Mission.

ARRIVALS IN THE UNITED STATES.

February 15. At New York, Rev. H. A. Cotton and wife, of the West Central African Mission.

February 24. At New York, Rev. W. T. Currie, of the West Central African Mission.

March 2. At San Francisco, Miss Elizabeth Wilkinson, returning on account of ill-health, accompanied by Miss Cora A. Stone and Miss Martha J. Barrows, of the Japan Mission.

DEATHS.

February 23. At Dorchester, Mass., Mrs. Sarah S. Munger, widow of Rev. S. B. Munger, formerly of the Marathi Mission, to whom she was married in 1862. After the death of her husband, in 1868, Mrs. Munger returned to the United States and engaged in city missionary work in Boston.

February 12. At Oberlin, Ohio, Rev. William Mellen, formerly of the Zulu Mission. Mr. Mellen was born at Temple, N. H., February 16, 1817, and was appointed a missionary in connection with the American Board, embarking for Natal, June 23, 1851. He returned to the United States in 1875, and was released from his connection with the Board the next year. Both Mr. and Mrs. Mellen have rendered good service to the missionary cause, not only in Africa but in the home land, in addressing audiences and in the care of missionary children. Mrs. Mellen and six children survive him.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A new out-station in Eastern Turkey. (See page 161.)
2. Four centres of work in Eastern Turkey. (See page 162.)
3. Religious awakenings at Bardezag and Trebizond. (See pages 160, 161.)
4. A native church in North China. (See page 153.)
5. Early difficulties in Japan. (See pages 147–151.)
6. Spiritual life in Japan. (See page 154.)
7. The native Christians in West Africa. (See page 158.)
8. In perils in European Turkey. (See page 159.)
9. A remarkable convert in India. (See pages 176–178.)

Donations Received in February.

MAINE.

Aroostook county.
Houlton, Cong. ch. and so., for support of native helper, Madura, 60 00

Cumberland county.
Cumberland Centre, Cong. ch. and so. 50 00
Falmouth, Members of 1st Cong. ch., 13; 2d Cong. ch. and so., 15.40, 28 40
Portland, State-st. Cong. ch., 118.82; William W. Mitchell, 25, 143 82—222 22

Hancock county.
Castine, Trin. Cong. ch., m.c. 5 00
Orland, Mrs Buck, 10 00—15 00

Kennebec county.
Augusta, Joel Spalding, to const. Rev. EDWARD P. HOLTON, H. M. 50 00
Gardiner, C. S. D. 50 00—100 00

Lincoln and Sagadahoc counties.
Southport, John McKown, Jr. 5 00

Piscataquis county.
Monson, R. W. Emerson, 5 00

Union Conf. of Churches.
South Bridgton, Cong. ch. and so., 3; Mrs. C. I. Perley, 4, 7 00

York county.
South Berwick, Cong. ch., to const. CALVIN L. MORRISON, H. M. 150 00

564 22

Legacies.—Dennysville, Dolly J. Ward, by Peter E. Vose, Ex'r, 180 00

744 22

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Hinsdale, Cong. ch. and so. 8 39

Coös county.
Dalton, Cong. ch. and so. 4 00

Grafton county.
Barnstead, Cong. ch. and so. 6 43
Plymouth, Cong. ch. and so., of which 100, to const. CYRUS SARGEANT, H. M. 126 25
West Lebanon, Cong. ch. and so. 18 00—150 68

Hillsboro county.
Bedford, Presb. ch., for work in Bohemia, 2 50
Goffstown, Cong. ch. and so., 36.62: Mrs. M. A. Stinson, 10, 46 62
Manchester, Franklin-st. Cong. ch., 267.43; South Main-st. Cong. ch., 12.42, 279 85—328 97

Merrimac county.
Concord, Rev. H. P. Dewey, 10 00
Wilmot, Cong. ch. and so. 2 00—12 00

Rockingham county.
Exeter, 2d Cong. ch., add'l, 16 00
233.17 in March *Herald* should have been acknowledged from do.
North Hampton, Cong. ch. and so. 15 01—31 01

535 05

Legacies.—New Boston, John N. Dodge, by R. J. Peaslee, 200 00
Walpole, Rev. Thomas Bellows, by J. W. Knight, Ex'r, 1,400 00—1,600 00

2,135 05

VERMONT.

Addison county.
Middlebury, Cong. ch. and so. 62 45

Caledonia county.
Barnet, Alexander Holmes, 20 00

Franklin county.
Swanton, Cong. ch. and so. 14 80

Orange county.
Fairlee, Cong. ch.. and so. 8 25

Rutland county.
Wallingford, Cong. ch. and so. 20 00

Windham county.
Brattleboro, Centre Cong. ch., m.c., 16.35; "H.," 5, 21 35

Windsor county.
North Pomfret, Cong. ch. and so. 4 00
Stockbridge, Rev. T. S. Hubbard, 15 00
Woodstock, Cong. ch. and so. 41 94—60 94

207 79

Legacies.—Essex, Nathan Lathrop, by A. A. Slater, Adm'r, 10 00

217 79

MASSACHUSETTS.

Barnstable county.
Centreville, Cong. ch. and so. 13 00

Berkshire county.
Curtisville, A friend, 5 00
Hinsdale, Cong. ch. and so. 8 63
Richmond, 1st Cong. ch. 9 57
Sheffield, Cong. ch. and so. 33 85—57 05

Bristol county.
Norton, Trin. Cong. ch. 5 31

Brookfield Association.
Gilbertville, Cong. ch. and so. 12 00

Essex county.
Ballardvale, Union Cong. ch. 64 00
Lawrence, South Cong. ch., 15.58; "S.," 20; "B.," 10, 45 58—109 58

Essex county, North.
Haverhill, North Cong. ch., of which 10 from Mrs. Abby Kimball, 250; A friend, 25, 275 00
Newburyport, North Cong. ch., 28.50; Belleville Cong. ch., of which 60 from Joshua Hale, to const. Rev. ALBERT WELLMAN HITCHCOCK, H. M., 177.02, 205 52—480 52

Essex county, South.
Beverly, Dane-st. Cong. ch., m. c. 6 68
Salem, Union Miss'y concert, 22.27; A deceased friend, 45, 67 27—73 95

Franklin co. Aux. Society. Albert M. Gleason, Tr.
East Charlemont, Cong. ch. and so. 17 11

Hampden county.
Chicopee, 3d Cong. ch. 3 50
Holyoke, Ladies of 2d Cong. ch., towards support of Mrs. E. A. Bell, 150 00
Huntington, 2d Cong. ch. 11 57
Ludlow, Cong. ch. and so. 12 31
Monson, Cong. ch. and so. 25 86
Springfield, 1st Cong. ch., 100; Hope Cong. ch., for Students' Volunteer Fund, 28.90; Olivet, Cong. ch., with other dona., to const. GEORGE FARRAR, H. M., 81; South Cong. ch., 156.17; S. Morris Coe, 10; A friend, 100; dc., 5, 481 07
West Springfield, 1st Cong. ch., 10; Park-st. Cong. ch., 44.71, 54 71—739 02

Hampshire county.
Chesterfield, Cong. ch. and so. 15 00
Florence, Cong. ch. and so. 118 55
Northampton, Edmunds ch. Benev. Soc. 111 59
Williamsburg, Cong. ch. and so. 19 40—264 54

Middlesex county.
Arlington, Samuel A. Fowle, for Japan 100 00
Auburndale, Cong. ch. and so. 175 00
Cambridge, 1st ch. and Shepard Cong'l Soc. 1,012 51
Cambridgeport, Pilgrim Cong. ch., 63.29; Russell L. Snow, 100, 163 29
Concord, Trin. Cong. ch. 44 68
Linden, Mrs. T. D. Goodhue, 1 00
Maplewood, Cong. ch. and so. 13 90
Newton, Charles E. Billings, 150 00
Reading, Cong. ch. and so. 10 00
Sherborn, Pilgrim Cong. ch. and Sab. sch. 30 00
Somerville, "In memoriam," 12 00
Winchester, 1st Cong. ch., interest on Legacy of D. N. Skillings, 200 00—1,912 38

Middlesex Union.
Dunstable, Cong. ch. and so. 36 00
Lancaster, Cong. ch. and so. 8 27—44 27

Norfolk county.
Foxboro, Cong. ch. and so. 30 58
Plymouth county.
East Marshfield, Cong. ch. and so. 4 75
Halifax, Extra-cent-a-day Band, 6 00
Kingston, Y. P. S. C. E. of Mayflower Cong. ch., for sup. of nat. preacher, Madura, 10 00
Marshfield, 1st Cong. ch. and so. 124 71
Plymouth, Ch. of the Pilgrimage, 89 30—234 76
Suffolk county.
Boston, Park-st ch., 1,431.62; Eliot ch. (Roxbury), 150; do., m. c., 6; Highland ch. (Roxbury), 69.75; Berkeley Temple, m. c., 14.66; X., 15; A. Y., 5, 1,692 03
Worcester co. Central Ass'n. E. H. Sanford, Tr.
Douglas, 1st Cong. ch. 17 34
Southboro, Pilgrim Cong. ch. 31 00
Worcester, Plymouth Cong. ch., with other dona., to const. WILLIAM MAYNARD, CHAS. G. REED, and F. H. HOWLAND, H. M. 234 35—282 69
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
East Douglas, Cong. ch. and so. 24 18
Milford, Cong. ch. and so. 81 73
Millbury, 1st Cong. ch. 75 44
Saundersville, Cong. ch. and so. 9 00—190 35
Amount acknowledged in March *Herald* from Worcester, now transferred to Jaffna Medical Mission, 6,159 14
150 00
6,009 14
Legacies. — Lee, Elizur Smith, in part, by J. R. Kilbon, Ex'r, 7,000 00
Newton, Ithiel Homer Silsby, by H. B. Hackett, Adm'r, balance 1,190.45, less exp's, 108.50, 1,081 95
North Brookfield, Hammond Reed, by J. E. Porter, Ex'r, in part, 150 00—8,231 95
14,241 09

RHODE ISLAND.

Central Falls, Cong. ch. and so. 50 00

CONNECTICUT.

Fairfield county.
Bridgeport, 2d Cong. ch. 90 75
Huntington, George Nichols, 2 00
North Stamford, Cong. ch. and so. 5 00
Westport, Cong. ch. and so. 28 25—126 00
Hartford co. W. W. Jacobs, Tr.
Enfield, 1st Cong. ch. 75 00
Farmington, 1st Cong. ch., toward salary of Rev. Geo. P. Knapp, 100 00
Hartford 2d Cong. ch., 200; A. T. P., 50, 250 00—425 00
Litchfield co. G. M. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 53 00
Bridgewater, Cong. ch. and so. 11 50
Harwinton, Cong. ch. and so. 10 40
New Hartford, North Cong. ch., Cent-a-day Band, 72 00
Norfolk, Cong. ch. and so. 33 56
Northfield, Cong. ch. and so. 15 88
Salisbury, Cong. ch. and so., m. c. 8 64
Sharon, 1st Cong. ch. 105 54
Thomaston, Cong. ch. and so. 10 85
West Torrington, 1st Cong. ch. 5 00—326 37
Middlesex co. E. C. Hungerford, Tr.
Durham, Cong. ch and so. 7 43
East Hampton, Cong. ch. and so. 27 81—35 24
New Haven county.
Middlebury, Cong. ch. and so. 39 77
Naugatuck, Cong. ch. and so. 81 00
New Haven, Mrs. S. J. M. Merwin, to const. DUNCAN S. MERWIN, H. M. 100 00—220 77
New London co. L. A. Hyde and H. C. Learned, Tr's.
Lebanon, Goshen Cong. ch. 32 50
Lyme, 1st Cong. ch. 50 00
New London, 1st Ch. of Christ, m. c. 14 63
Salem, Cong. ch., to const. Rev. WM. A. FOBES, H. M. 60 00—157 13
Tolland co. E. C. Chapman, Tr.
Ellington, A friend, 10 00
North Coventry, Cong. ch. and so., with other dona., to const. HENRY N. HILL, H. M. 77 95
Somersville, Cong. ch. and so. 20 14—108 09
Windham county.
Central Village, Cong. ch. and so. 9 00
Westford, S. S. Stowell, 15 00—24 00
——, Woodside, ——, 99 97
1,522 57

NEW YORK.

Albany, 1st Cong. ch. 48 85
Angola, A. H. Ames, 5 00
Binghamton, Mrs. Edward Taylor, 10 00
Brooklyn, Ch. of the Pilgrims, add'l, 110; Clinton-ave. Cong. ch., m. c., 28.11, 138 11
Catskill, John Doane, 20 00
Corona, Union Evang. ch., to const. JOHN VAN WICKEL, H. M. 100 00
Eaton, Cong. ch. 13 00
Elbridge, Cong. ch. 8 80
Gaines, A friend, 5 00
Gloversville, S. Elmore Burton, 2 00
Jamesport, Cong. ch. 8 00
Jamestown, 1st Cong. ch. 60 00
Jefferson, Mrs. C. Nichols, 2 00
Lawrenceville, Lucius Hulburd, 5 00
Middletown, 1st Cong. ch. 30 00
Mineville, Levi Reed, 10 00
New York, Anson Phelps Stokes, 100; C. M. Mather, a thank-offering, 25; A friend, 2.50, 127 50
Patchogue, Frances C. Brown, 10 00
Union Centre, I. T. Brown, 3 00
Wading River, Hannah W. T. Hurd, 25 00
West Bloomfield, Thank-offering, 10 00—641 26
Legacies. — New York, William E. Dodge, by D. Stuart Dodge et al., ex's, 9th instalment, 5,000 00
5,641 26

NEW JERSEY.

Chester, A friend, 50 00
East Orange, A friend, 80—50 80

PENNSYLVANIA.

Germantown, 1st Cong. ch. 5 23
Kane, Cong. ch., 8.49; Women's For. Miss'y Soc., 2, 10 49
Mahanoy City, Welsh Cong. ch. and Sab. sch. 12 73
Montrose, Edwin Lathrop, 5; A friend, 5, 10 00
Ridgway, Woman's Miss'y Soc. of Cong. ch. 5 00
Scranton, W. R. Storrs, to const. Rev. CLINTON M. JONES, H. M. 60 00
Wilkes-Barre, Puritan Cong. ch. 2 33—105 78

MARYLAND.

Baltimore, A friend, 10 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 43.80; 5th Cong. ch., 44.81; Prof. John L. Ewell, 30; Rev. E. Whittlesey, D.D., 50, 168 61

GEORGIA.

Atlanta, Mrs. Lucy E. Case, 5 00

FLORIDA.

Belleview, Cong. ch. 8 00

INDIANA.

Indianapolis, Mayflower Cong. ch. 30 33

MISSOURI.

Mannibal, Pilgrim Cong. ch. 13 80
Springfield, German Cong. ch. 4 00——17 80

OHIO.

Brecksville, 1st Cong. ch. 16 30
Cleveland, Jones-ave. Cong. ch., 8; 6th German Reformed ch., 10, 18 00
Conneaut, F. N. Hayne, 25 00
East Painesville, Y. P. S. C. E. 8 00
Elyria, Cong. ch. 412 50
Lenox, Cong. ch. 7 22
Madison, Central Cong. ch., 2.03; Mrs. L. H. Roe, 10, 12 03
Marietta, 1st Cong. ch., toward sup. of Rev. Edward B. Haskell, 13 00
Oberlin, Dudley Allen, to const. Prof. A. A. WRIGHT, H. M. 100 00
Rootstown, Cong. ch. 24 79
Shawnee, Welsh Cong. ch. 3 00
Toledo, Jubilee Offering, 50 00——689 84
Legacies.—Cleveland, Daniel A. Shepard, by S. L. Severance, Adm'r, 3,811.75, less exp's, 375.50, 3,436 25
4,126 09

ILLINOIS.

Chicago, Forestville Cong. ch., 38.35; Union Park Cong. ch., m. c., 9.28; Bethlehem Cong. ch., 7.25; Students' Assoc. of Chicago Theol. Sem., toward sup. of Rev. C. N. Ransom, 349.85, 404 73
Earlville, J. A. D. 25 00
Farmington, Cong. ch. 35 00
Geneseo, Cong. ch. 105 20
Gridley, Cong. ch. 5 53
Hinsdale, Cong. ch. 77 03
Kewanee, J. A. Talcott, 1 00
La Grange, Cong. ch., Mr. and Mrs. H. W. Thurston, 10 00
Lyonsville, Cong. ch. 7 50
Mattoon, Cong. ch. 34 36
Toulon, Cong. ch. 2 00
Victoria, Cong. ch., Mr. and Mrs. E. Coleman, 10 00
Wheaton, Ross A. Harris, toward sup. of native preacher, Madura, 15 00——732 35

MICHIGAN.

Breckenridge, Rev. W. D. King, 1 00
Covert, Mrs. David Rood, 1 00
Hillsdale, Miss Mary Smith, 10 00
Lansing, Plymouth Cong. ch. 21 06
Port Huron, 1st Cong. ch. 33 50
Richland, Cong. ch. 14 15
Saginaw, N. H. Culver, 1 00
Vienna, Cong. ch. 2 00——83 71

WISCONSIN.

Appleton, 1st Cong. ch. 27 50
Berlin, Union Cong. ch. 10 00
Eau Claire, 1st Cong. ch. 25 27
Footville, Cong. ch. 6 41
Genesee, Cong. ch. 11 05
Grand Rapids, 1st Cong. ch., 6.51; Mrs. H. W. Lord, thank-offering, 1.75, 8 26
Madison, 1st Cong. ch. 196 02
Milwaukee, Plymouth Cong. ch. 29 94
New London, Cong. ch., 5; Rev. J. H. Rowland and family, 5, 10 00
Princeton, Cong. ch. 4 75
Stoughton, Cong. ch. 5 00——334 20

IOWA.

DeWitt, Cong. ch. 3 50
Keokuk, "In Memoriam," 10 00
Montour, Cong. ch. 30 00
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Polk City, Cong. ch., 10.20; Mission No. 1, 13.25, 23 45
Postville, Cong. ch. 14 70
Sioux Rapids, Cong. ch. 5 00——107 15

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Springfield, Cong. ch. 3 00——27 11

IDAHO.

Challis, Mrs. Morgan, 2 50

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Montreal, Y. P. S. C. E. in Amer. Presb. church, for salary of Rev. Hilton Pedley, 300 00

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Turkey, Constantinople, Boudourlee, Stephan, 33.79; do., Lazar Kouzoujouk Oghloo, 8.80; Mardin, Miss C. H. Pratt, 5; Monastir, Church, 8.93; do., Mrs. Bond's Boys' Mission Band, Well-doers, 4.93, 61 45——63 65

MISSION WORK FOR WOMEN.

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MASSACHUSETTS. — Boxford, "Little boy's self-denials," 10c.; Bridgewater, Y. P. S. C. E., for Christian educa. of youth, 3.52; Brimfield, Y. P. S. C. E., 2; Brookfield, Y. P. S. C. E., 1.22; Canton, Y. P. S. C. E., 2; Haverhill, Class No. 4, in West Cong. Sab. sch., 5; Mansfield, Y. P. S. C. E., 1.03; Newburyport, Belleville, Miss'y Soc., to sup. student in the Doshisha, 50; Richmond, Y. P. S. C. E., 7.37; Rockport, Y. P. S. C. E. of 1st Cong. ch., 5; Wendell, Y. P. S. C. E., 40c.; West Hawley, Y. P. S. C. E., 1.25; Williamsburgh, Y. P. S. C. E., 2.50; Worcester, Y. P. S. C. E. of Ch. of the Covenant, 60c. 81 99

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703 63

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333 96

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Donations received in February,		28,798 11
Legacies received in February,		18,458 20
		47,256 31

Total from September 1, 1891, to February 29, 1892: Donations, $222,056.54; Legacies, $96,179.44 = $318,235.98.

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

MASSACHUSETTS. — Auburndale, Mrs. J. C. Means, 50; Boston, C. B. Botsford, 500; Mrs. C. B. Botsford, 25; Lenox, William D. Curtis, 10; Williamstown, Rev. J. H. Denison, 100; ———, Thank-offering, 10, 695 00

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From Rev. T. W. Brown, Sec'y, London, 59 08

All for self-help department,	1,835 10
Previously acknowledged,	16,819 28
	18,654 38

For Young People.

MORE ABOUT THE YEZIDEES.

BY REV. ALPHEUS N. ANDRUS, MARDIN, EASTERN TURKEY.

In the *Missionary Herald* for September, 1889, some account was given of this singular sect found in Eastern Turkey. The picture before you is that of Sheikh Nasur, the late high priest of the Yezidees, who died in the fall of 1889. His successor is Sheikh 'Ali, brother of Meerza Beg, the recognized chief of the Yezidees. As he has not yet sat for his picture, we are unable to give it here. The high priest is the religious head of the Yezidees and also the guardian of the tomb of Sheikh 'Ali, which is their Mecca. No Yezidee family would be without a ball of the sacred earth from this shrine, as it is supposed to impart a blessing to the house, to cure disease, and also to be necessary when dying. This high priest is supposed to carry Paradise in his sleeves, and you can purchase with money as large a part of it as you wish; and for a consideration he will show you your father in Paradise. He is always looked upon by the people, when he appears among them, with holy reverence and humility.

SHEIKH NASUR.

This second picture represents one of the ordinary young men of the Yezidee sect. Their avocation is chiefly agricultural, as they never reside in cities or large towns. Most of the Yezidees around Mosul are farmers, tenants of Moslem beys, and Christian merchants of the city, who own the lands and even many of the villages.

YEZIDEE MAN.

On one occasion, while journeying with an English consul in the Jebel Toor region, we suddenly came upon a newly made grave near a Yezidee village. Two upright poles, five feet high and forked at the top, had been erected, one at the head and the other at the foot of the grave; and between them, and supported

by them, was a third, about eight feet long, upon which, from end to end, were suspended alternately long dress-sleeves and locks of hair. The sleeves were of different colors and the locks of various shades. The young man so recently buried had been highly honored in life, and at his death this unusual token of deep grief had been erected by the women, who mourned his departure. When a Yezidee is about to die, a *kowal* (priest) or his agent visits him and removes his sins by transferring them to himself! As soon as he is dead a kowal puts a little of the earth of Sheikh 'Ali in his mouth and upon his face, afterward praying over him, and by inspiration, the following prayer: "What has happened to him since his death? Will he, or will he not, return to this world? And should he come, in what form, and in whom, will he dwell?" They hold that the spirits of the righteous dead enter, by transmigration, into men on the earth and those of the wicked into beasts.

YEZIDEE GRAVE.

Just now the chief interest attaching to the Yezidees grows out of the fact that the Sultan himself has recently sent four missionaries to Mosul — two mollahs and two army officers — who are to endeavor to either persuade or force them to embrace Islam. The Yezidees would prefer to emigrate to Russia rather than become Moslems, and their Moslem landlords are anxious that no harsh measures shall be employed by the missionaries in their singular and difficult mission, lest such should be the result. We too should pray that God, by his providence, will overrule these events that a more open door among them will be given to us.

SPOTS OF THE LEOPARD CHANGED.

BY REV. ALLEN HAZEN, D.D.

[Rev. Dr. Allen Hazen, who went as missionary to India more than forty-five years ago, but who returned to this country some years since, has recently revisited the mission and has been preaching in many of the stations and out-stations with which he was so familiar. Among these out-stations visited was the village of Watwad, in the Marathi Mission, which is sixty miles north of Sholapur, where Dr. Hazen found some remarkable fruits of the seed which he had sown in that region more than twenty years ago. In a letter dated Watwad, December 15, 1891, he gives the following remarkable story.]

One morning, more than twenty years ago, I was preaching on the street in Sholapur, not very long before I left there. A stranger was among the hearers. He followed me home and stayed two or three days with the Christians, and listened to the Word. He could read, and he took some books, among them the

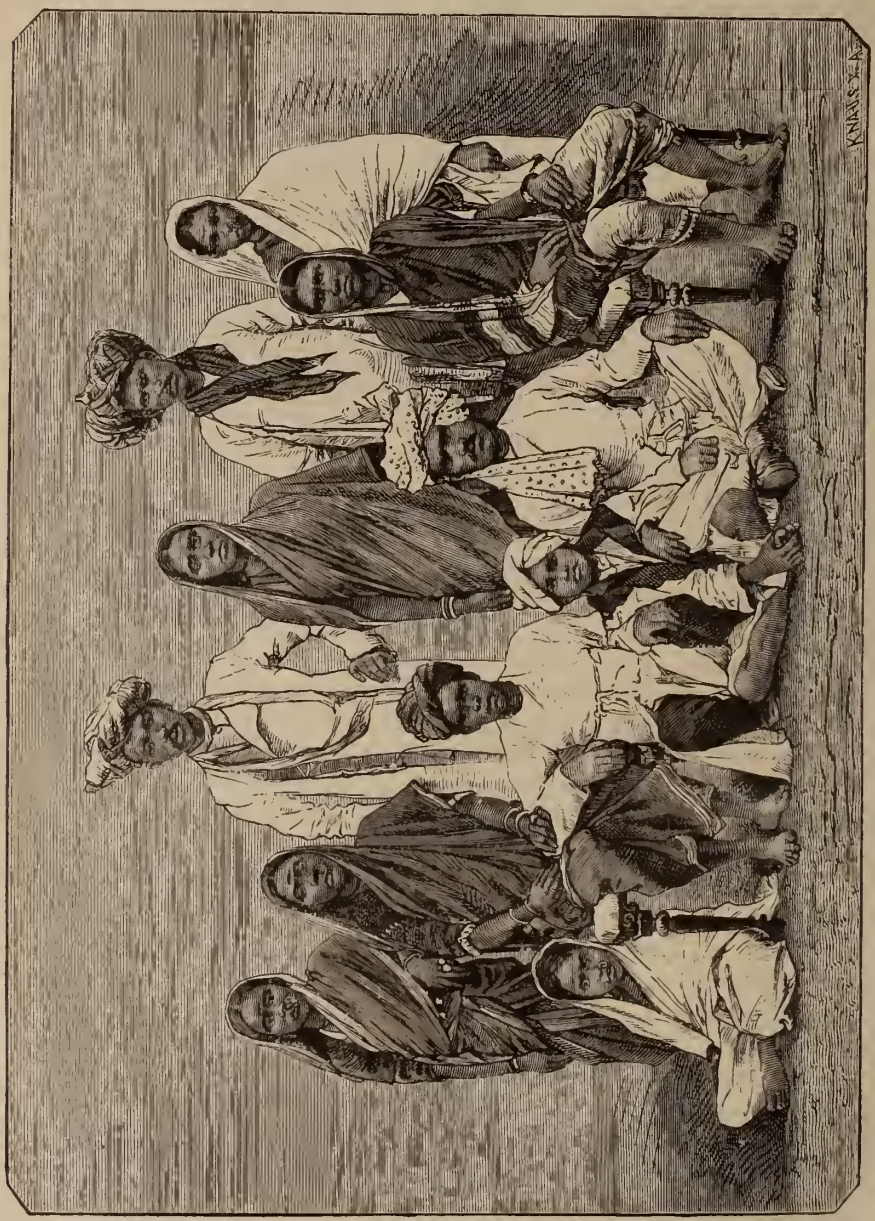
Gospel of Mark. I directed him to go to a Christian living nearer his home than Sholapur. This man, named Ramji, lived forty miles north of Sholapur. He had some knowledge of Hindu systems, and as a *guru*, or teacher, had his disciples. I think I never saw him after that first visit until last Thursday, when we were at his village. He says his first knowledge of Christianity and first impulse toward the faith came from me. I recognized him, when he came the other day, and he was an intelligent listener to what I said. A few years after I left Sholapur he was baptized by Mr. Park. He began to preach Jesus and his salvation to his disciples and others before he was baptized. One day in his travel he came to this village of Watwad. He stopped at a house to ask for a drink of water. An elderly man was seated at the door and he sent his daughter to bring some fresh water. Ramji noticed that the old man was very sad and not inclined to say much. So he asked him about his trouble. Mesoba told him that he had been a very wicked man, a robber, a leader of robbers. He had been in jail, had actually killed two men, one a soldier who had attacked him, the other a man whom he was trying to rob. These murders he felt to be the greatest of his sins. He had been trying to expiate them by being a very devout Hindu. For some time he had made a pilgrimage, each month, to a celebrated shrine, about seventy-five miles from his home, a pilgrimage which would take about a week each month. But he got no relief from his trouble by all his travel and bathing and offerings. He had *not* received forgiveness, and what more could he do?

Ramji replied that he knew all about it. He could never get peace in that way. He had tried it. There was but one way of true peace. He had tried that too, and knew it. "The blood of Jesus Christ cleanseth from all sin." The old man had never heard of Jesus Christ, but he seemed to drink in the truth at once. Ramji went on his way, leaving with his new friend a tract, "The True Way." He walked in that way and was blessed. After a year or two, Mr. Park came here. He found Mesoba and his wife, his son and his wife, and the daughter true believers, and he baptized them.

This was the beginning of a work which has gone on steadily since that time. No missionary has lived in the district. One and another have visited the place, stopping for a few days each year. The work seems to me more remarkable than anything we have had in connection with our mission. There are now more than *two hundred* members of the church. They live in more than a dozen villages, some of them more than twenty miles away. The greatest number live here at Watwad and at another village two miles east, and meetings are held at that village on Sunday mornings and here on the afternoons.

You can imagine the interest I have felt in visiting this region and the Christians here. I had much pleasure on Sunday in preaching to a hundred Christians. There were also thirty or more Hindus. It is pleasant to meet these men and learn of their faith, of their trials, and the Lord's deliverance from them. In place of being robbers these men are now among the trusted classes of the community. To one of the men cases of difficulty among higher castes have been referred, with the promise of abiding by his decisions. The old man Mesoba had learned to read while in jail. After his conversion he read and studied the Bible. As the number of Christians increased it became evident to

the missionaries that they must have a pastor. So Mesoba was ordained. I think this is the first case of ordaining a man from a church without any previous



A MARATHI FAMILY.

course of study. But this is the way indicated by Paul (Titus 1 : 5). Mesoba was evidently taught of the Spirit, and he magnified his office. He has been dead for eight years. He was blind for several years, but retained his faculties and continued his duties.

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